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This magazine is distributed through tourist and ticket agencies in the United States, Honolulu, Japan, China, India, Australia, the Philippines and other countries. In addition it is circulated on steamers of the Toyo Kisen Kaisha and other S. S. lines, and mailed to exporters and importers of America and the Orient and in response to inquiries for rates, schedules and other information. "Japan" reaches a select class of prospective tourists and travelers, travel information bureaus, hotels, importers, exporters, shippers, consignees, etc. The monthly circulation of "Japan" is guaranteed by the Toyo Kisen Kaisha.

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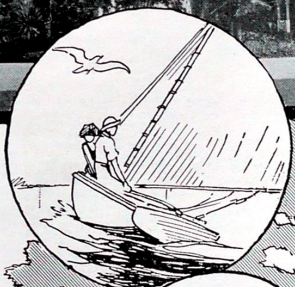
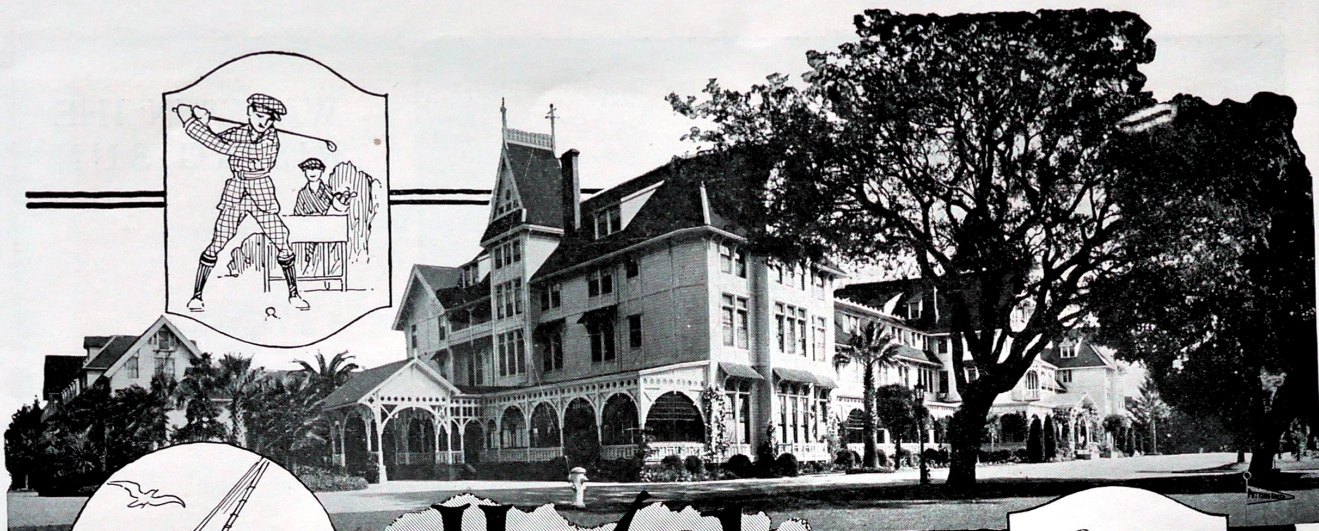
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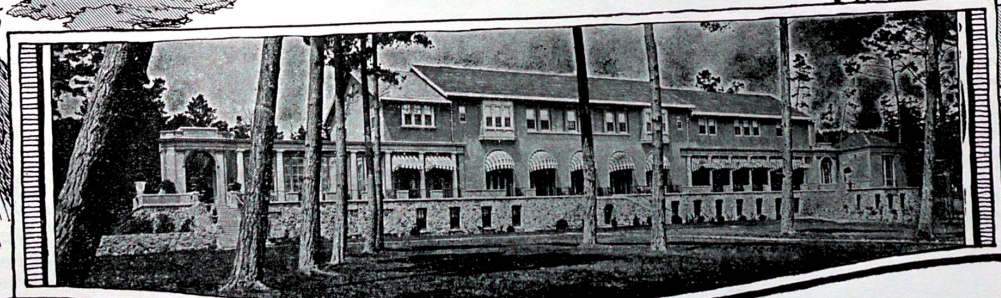
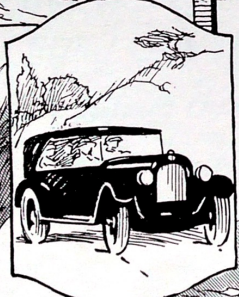
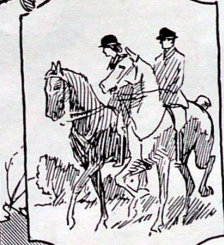
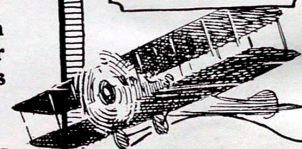
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Below: The Lodge at Pebble Beach facing the Sea






WAVES IN THE
RISING SUN

*An allegorical drawing by Chiura,
illustrative of the subject chosen
for the Imperial Poetry Competition
of 1922.*

* *Waves in the Rising Sun*

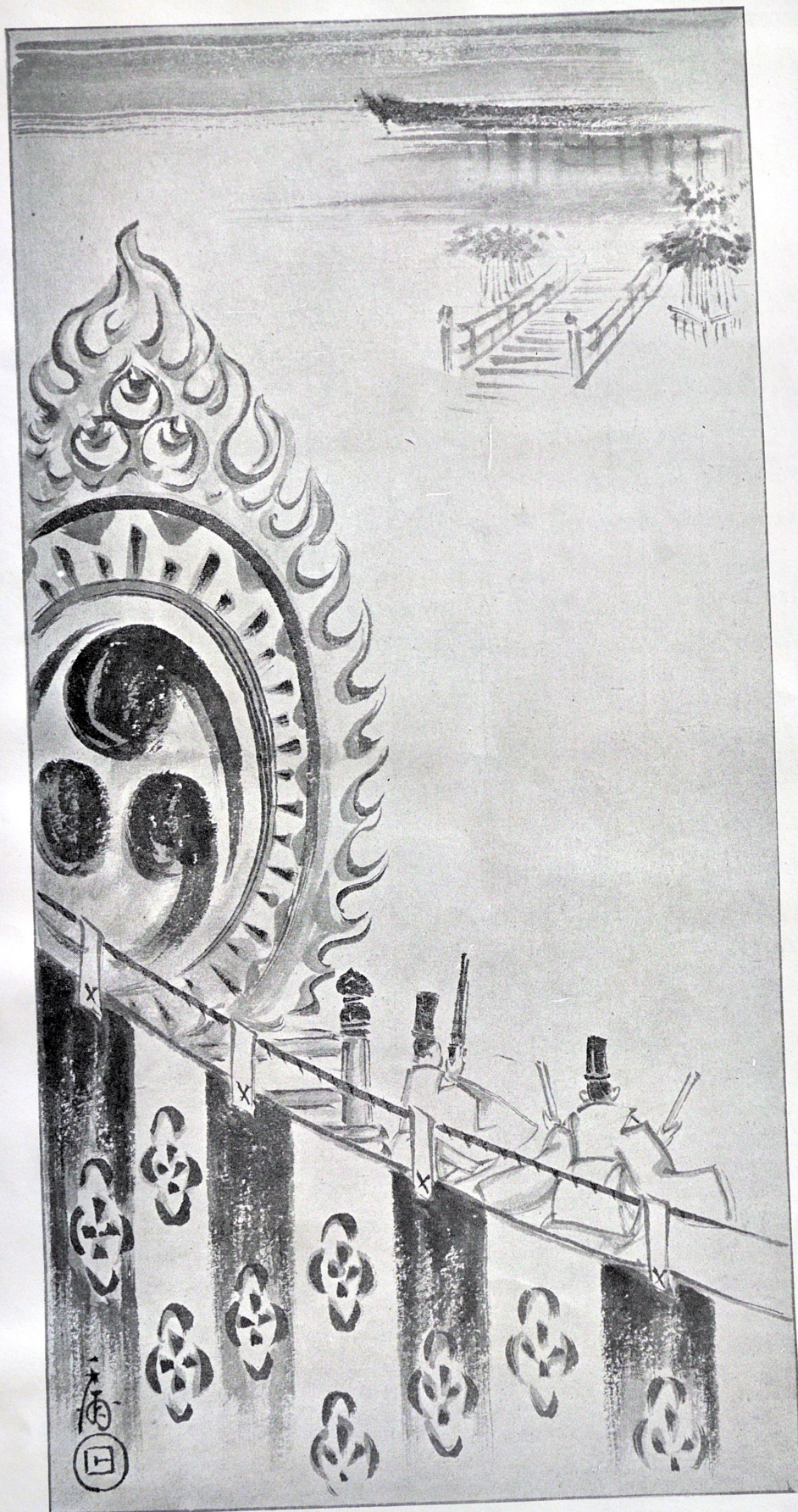
UT of the *West* a ship ploughed the ocean vast,
 Bringing from foreign shores the heir to Nippon's throne
 Back from his great quest, that took him far afield,
 That he might, for his people's sake,
 Learn of the *West*, and how it thinks and lives.
 He comes from *West* to *East*,
 Cutting the waves that greet the rising sun.

Out of the *West* to the *East*, groups of earnest men,
 Fearless to do the right, eager to carry on,
 Devoted to nations' task, to ease the breaking load
 That crowds Humanity down,
 In North and South and farflung *East* and *West*.
 Across the seas of distrust
 They look to hope's rising sun.

Out of earth's trials and griefs, roused by Humanity's cry,
 Filled with the visions of hope, the old year totters by,
 To pass to the new and the strong, its burden of sorrow and woe.
West looks to *East*, *East* to the *West*,—
 That hate, suspicion, rancour, scorn, may give their place
 To peace, good will and faith—
 Bright waves in the New Year's rising sun.

JAMES KING STEELE.

* This is the subject recently announced for the Imperial Poetry Competition of 1922. This is an annual event inaugurated many years ago; a classical celebration that is part of the Japanese national program, which is participated in by thousands all over the land.



FOLK DANCES C

Intimately Associated with th

One of the ceremonials, handed down from time immemorial, is the GEN-SHU-SAI or the "Dance of the Ancestral Sanctuary," which is participated in by the members of the Imperial family on January 3d, within the confines of the Imperial Palace. Three special halls are used for this occasion—Kashiko-Dokoro, the Ancestral Shrine; Korei-Den, the Hall of Imperial Ancestors, and Shin-Den, the Hall of the Sanctuary. The dance is to celebrate the founding of the Imperial House.

OF OLD JAPAN

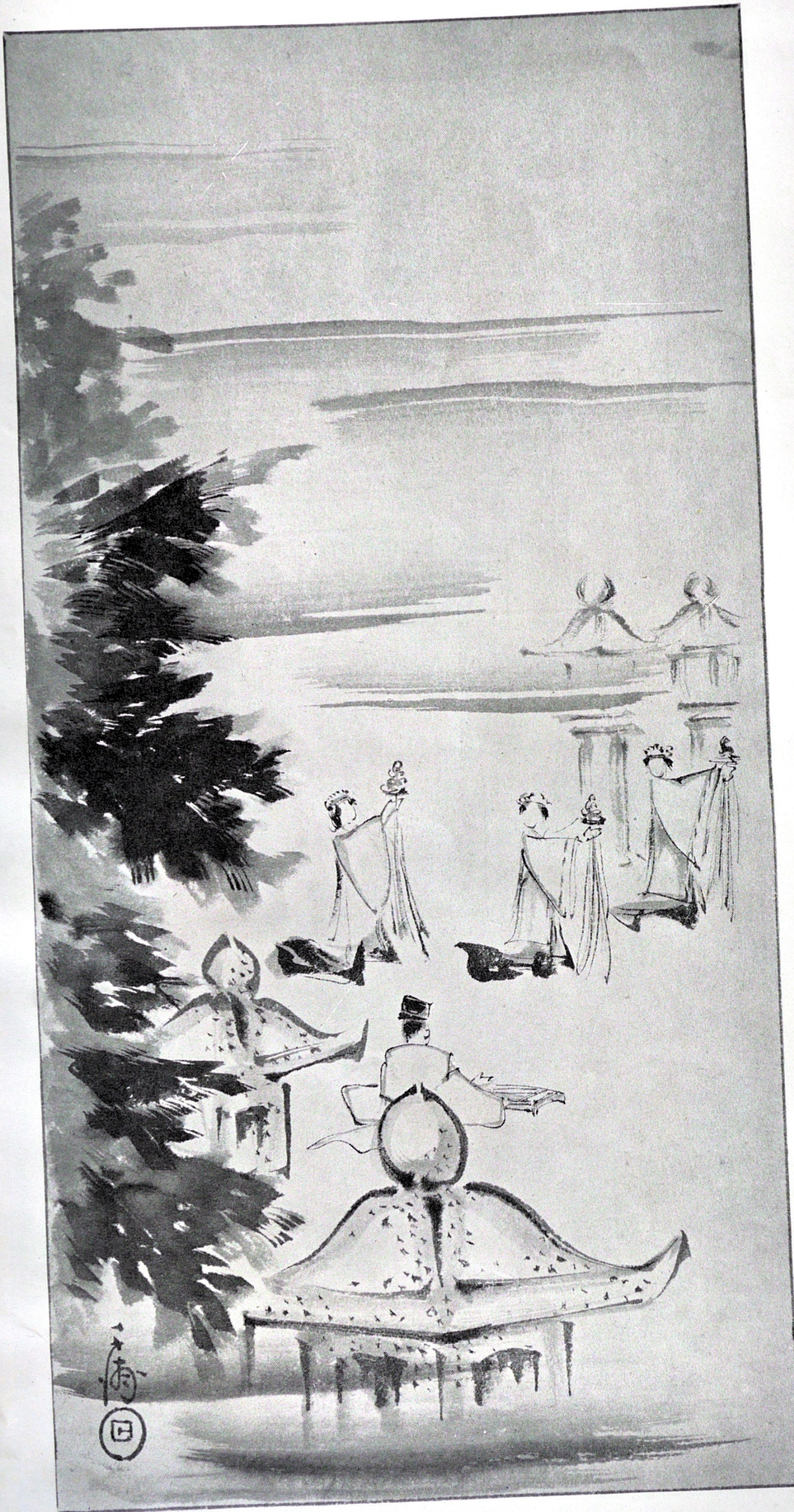
the New Year's Celebration

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The performances in the streets of the Japanese cities at New Year's are very interesting and amusing. One of these, the SHISHI-MAI or Dragon dance, is most popular and always attracts a crowd. It is performed by four or five men, including a drummer, flute player, gong beater, and those who carry the dragon mask and body. They get many a laugh with their antics, pranks and jests as they caper about the streets.





FOLK DANCES OF

Intimately Associated With the

In the temples and shrines, there are a number of special dances given by the priests and attendants for the entertainment of the people. Of these, the KAGURA or Sacred Dance with Music, is the favorite, as in it prayers are offered for the continued happiness of the nation during the coming year. This is a very old dance and is performed by the young girls as dancers and the priests as the musicians, all in costumes especially designed for the festive occasion.

SOF OLD JAPAN

with the New Year's Celebration

Of all the dances of Japan, none has a more nationalistic symbolism than the ancient NO dance whose performance was considered a great accomplishment by men of the highest rank. The costumes shown here are correct reproductions of those of the Tokugawa period, when this dance was in the height of its popularity. The Song of the Everlasting Pine Tree, and the Song of the Life Eternal are both sung with this dance.





FOLK DANCES

Intimately Associated With

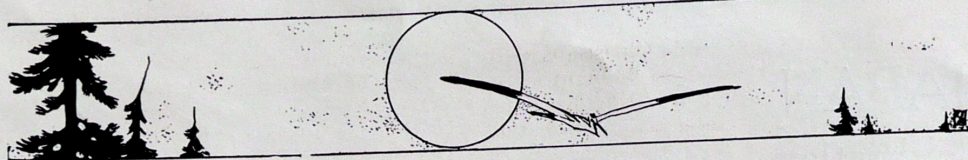
In sharp contrast with the NO dance, and its dignified performance are the modern dances with which the New Year is heralded. As a feature in the larger cities, the teachers and schools of music make it a practice to give elaborate recitals by their pupils early in January to which the public is invited. The accompaniment of the dancing is on the Koto, the Samisen, the Tokiwazu, and the Kiyomoto, each instrument being adapted for a different type of dancing. The songs also have special significance at this time.

OF OLD JAPAN

the New Year's Celebration

In Japan as in Occidental countries, the coming of the New Year is welcomed by special performances in the theaters. The great show houses like the Imperial, the Kabukiza and the Meiji, as well as the smaller ones, give attractions related to the season under such titles as OKINA, the Aged Man; SEN-ZAI, SANBASO, the Eternal Dancers; TA-YU-MOTO, the Music of Life. The comedies of SOGA are also given at this season, to crowded houses, as the Japanese are inveterate playgoers.





WILL ADAMS OF URAGA

By POULTNEY BIGELOW.



WILL ADAMS had two loving wives, one in England on the Medway and the other in Japan on the Bay of Jedo. He had children by each and supported them in manner most exemplary. Like Frederick Townsend Ward of Salem, in Massachusetts, Will Adams rose to the highest rank, left ample means to each of his wives, was buried honorably by the monarch whom he served, and after death a shrine was erected near Uraga, where even to our time the people keep green the memory of "Anjin Sama," the native name for "Honorable Pilot."

Uruga is a name dear to me because it was the home of Will Adams and it is equally dear to all Americans, for here Commodore Perry made headquarters for the American squadron that opened Japan to foreign intercourse.

Incidentally it is uncommonly dear to me in my own person, for on the coldest day of the winter of 1875-6 the sailing ship on which I made my first voyage to the Far East was totally wrecked and my first shelter thereafter was in the hut of a Japanese fisherman at Uruga. But that is another story!

Will Adams died there in 1620—that ever memorable year when a small band of liberty-loving Englishmen planted the seeds of self-government and religious toleration on American soil.

For nearly a century before, Portuguese priests had preached and proselytized in Japan as they had in the Western Hemisphere before the founding of New England or Virginia; but these missionaries gave much concern to the Tycoon's government because they incited their Christian converts to disobey the law of the land and to respect only the law of an alien priesthood.

His Place in History

To appreciate the importance of Will Adams in the history of Japan, I must assume that my readers are familiar with *Motley's Dutch Republic*; with *Prescott's Conquest of Peru*; with *H. C. Lea's History of the Spanish Inquisition* and other standard works illustrating the state of Europe between the reformation of Martin Luther and the horrors of the *Thirty Years' War in Germany* (1618-1648).

Spain and Portugal had been granted by the Pope of Rome the exclusive exploitation of heathen or heretical countries; and consequently Holland and England found themselves in a condition where they could get cargoes only by fighting for them. And they did!

Every ship that sailed away from the Thames or the Texel flew the flag of piracy, so far as the Pope was concerned. They sailed away to the Spice Islands of the Far East and they fought the Spaniards and Portuguese and they returned with cargoes that encouraged others to fit out more ships, better armed and manned by crews who loved prize money and hard fare, and above all, the blood of a Spaniard.

Will Adams was the *pilot* or sailing master of a Dutch squadron consisting of 22 well-armed ships which set out from Rotterdam in 1598 to trade in the Moluccas. Of these

only the *Liefde* interests us now, for on the 19th of April, 1600, she was towed into a harbor of Southern Japan by a crew of native boatmen just at the moment when the last man of them would soon have perished. Out of 110 men carried away from the *Texel*, barely half a dozen could crawl about on her decks, and these were unequal to manning the pumps.

Landing in Japan

The hand of God pointed the way to Will Adams, for his badly battered ship came straight to the Island of Kyushu, where Jesuit priests and Portuguese traders were in the height of their prosperity—the Jesuits controlling the missionary field and the Portuguese ruling unopposed in the market more material things.

The helpless *Liefde* had been sighted from the lookout station and the native oarsmen were despatched in a long and swift cutter under the assumption that the coming ship could be no other than one from Spain or Portugal. Great, therefore, was their disgust, and even greater their amazement, on learning that the stranger was heretical in theology and also a competitor in trade!

Will Adams was better, perhaps, with a marlin spike than a quill pen, but I prefer to quote from his own straightforward letters where they are available, as reproduced by the *Hackluyt Society* of London.

"After we had been there five or six days came a Portugall Jesuite with other Portugalls who reported of us that we were pirates and were not in the way of merchandising, which report caused the governours and common people to think ill of us: In such manner that we looked always when we should be set upon Crosses; which is the execution in this land for thevery and some other crimes.

"Thus daily more and more the Portugalls incensed the justices and the people against us."

It was no doubt puzzling to the Japanese of that day that Christians of the same land and the same race should fail to show Christian kindness one to the other. Xavier had started his propaganda in 1549, and his followers claimed converts by the hundred thousand.

Adams' Rise

I bow before the miraculous; but when I am asked to believe that a missionary, who knows not a word of the language, suddenly converts endless Japanese by preaching in that very difficult vernacular, I must reply by the Vatican formula: *Non Possumus!*

And now, in order to understand the remarkable career of a simple-minded and very rough sailor man at the Japanese court of that period, I must ask you again to read carefully the course of Japanese history between the first Portuguese visit of 1542 and the drastic exclusion of all foreigners about one hundred years later.

The ruler of Japan in the days of Will Adams was the illustrious *Iyeyau*, head of the *Tokugawa* dynasty which flourishes today in the Prince who presides over the present House of Peers.

Iyeyau shared with his countrymen a profound respect for all religion, and an equally strong desire to foster

commercial intercourse with Europe, no less than with the ports of the Orient.

It is no small thing to record that while Christians were roasting one another alive over theological ambiguities in Europe, the Tycoon of Japan welcomed within his gates priests of every creed on the reasonable assumption that all were equally interested in seeking the Kingdom of God and maintaining the laws of the Ruler.

The Jesuits had been welcomed first by their Buddhist colleagues; indeed they saw no reason why one more sect should make a difference in a country where dozens were already at work in practical harmony.

Apollonius of Tyana

You no doubt recall Apollonius of Tyana, who, in the time of our Savior Jesus, made his famous pilgrimage; visiting the priests of all countries and arguing learnedly on matters of religion. He was welcomed in the temples of the Nile, was the guest of Yoghees on the Ganges. In Greece, Mesopotamia, Persia—wherever he went he found religious tolerance and a disposition to exchange views on the great plan of Creation. The whole world was theologically at peace until Christianity waged strong and intolerant and organized war against all who would not conform to their arbitrary rules.

Xavier found Japan a tolerant community, but his example made such ardent imitators that in less than a century that country blazed with religious fires almost equaling those of Europe. Hence an edict which not merely expelled all Jesuits, but forbade all intercourse with foreigners of every description.

It was a harsh measure and one unprecedented in Japanese history; but it was adopted after long and thorough study of a very thorny situation. No steps were taken against any other sects; nor would any have been taken against that of Rome had the Christians behaved loyally.

But the Japanese government little by little became aware that the Jesuit priests were secretly fomenting rebellion among their native converts and preaching the disloyal doctrine that a subject owes no allegiance to any sovereign unless he be appointed by the Pope.

When Will Adams arrived in 1600 he was ordered into the presence of the Tycoon Iyeyau, who had been then two years on the throne and who knew as little of Europe as Europe did of his country.

Japan's Golden Age

Those were days in Japan roughly analogous to those which in England produced a Shakespeare and a Bacon; a Francis Drake and a Queen Elizabeth. They were spacious days clean round the globe—particularly between 30° and 50° of north latitude.

Iyeyau knew nothing of Good Queen Bess, nor would the Virgin Queen have located Osaka on the map, but she was excommunicate, and so was the Tycoon of Japan. Both of these rulers had a common enemy whose organizing force took visible shape in the person of a Jesuit propagandist.

Iyeyau knew nothing of Europe, but when he discovered that the priests of Christianity advocated violence against the priests of other creeds he sent his own spies in order to inquire into this new religion which came with guns and crossbows and big ships and threatening language. From these agents he learned that on the shores of India, at Goa, the Jesuits had prisons and torture chambers and that they used violence in spreading their doctrines throughout those coasts. They also brought information from Mahometan traders who had from time immemorial lived peaceably throughout the Far Eastern Indies.

But the news that affected most profoundly the policy

of this ruler came directly from the heart of Christendom—a country torn by religious warfare—one monstrous battle ground on which fanatics murdered their fellow Christians, and all in the name of God!

Iyeyau had hitherto known only Catholics from the Iberian peninsula. Will Adams was something different. Let the old pilot be heard:

Before the Tycoon

"Coming before the King he viewed me well and seemed to be wonderfull favorable. He made some signes unto me some of which I understood and some I did not. In the end there came one who could speak Portuges. By him the King demanded of me of what land I was and what mooved us to come to his land being so far off.

"I shewed unto him the name of our countrey and that our land long sought out the East Indies and desired friendship with all Kings and potentates in way of merchandise having in our land diverse commodities which these lands had not; and also to buy such merchandise in this land which our countrey had not.

"Then he asked whether our countrey had warres? I answered him *yea* with the Spaniards and Portugals—being in peace with all other nations. Further he asked me in what I did believe?

"I said in God that made Heaven and Earth. He asked me diverse other questions of things of religions and many other things: As, what way we came to this country. Having a chart of the whole world I showed him through the Strait of Magellan at which he wondered and thought me to lie.

"Thus from one thing to another I abode with him till midnight."

The magic of Will Adams lay in his blunt speech, his knowledge of the sea and his transparent honesty. Iyeyau was above all a soldier and practical statesman. No wonder, then, that these two men understood one another from the start, and it was indeed a revelation to the Tycoon after an experience of Europeans drawn exclusively from the schools of Loyola.

Rise to Power

Within a few days the Kentish pilot had the privilege of three long interviews with Iyeyau and the upshot of all this was that the man whom the Portuguese priests had expected to see crucified for a heretical pirate very soon became the virtual minister for foreign affairs at the Court of Yeddo, and when Spanish Embassies came for privileges they were told that their affairs might wait until the Tycoon could find time to talk the matter over with Adams.

For twenty years this notable mariner served Japan, constructed ships on European lines, taught nautical mathematics and above all gave his experience in warfare.

The *Liefde* had a full cargo of mixed merchandise, but she carried something more precious in the shape of twenty pieces of powerful artillery with much powder and shot. Iyeyau was then in the thick of a civil war, which was in 1615 to culminate in the great victory of Sekigahara, an event in Japanese history comparable in importance to that of our Northern Army at Gettysburg in 1863. The years of Iyeyau as Tycoon were only 18, (1598-1616), but they were momentous ones. He had, to be sure, able subordinates, and that he knew how to select such men is not the least of his merits.

He died when all Japan seemed still in a turmoil of civil and religious discord, but his work had been on broad and simple lines and those who came after him profited by his wise actions.

Will Adams was his friend and trusted counselor, and that he was an honest friend to Japan may be surmised

(Continued on page 52)



KAMAKURA MEMORIES

Rambles Round About the Historic Valley Where Japanese History Was Made. An Easy Place to Reach and a Comfortable Place to Stay. The Seaside Breathing Spot for Tokyo and Yokohama Residents. Present Day Pleasures Amid Fascinating Reminders of the Past.

By JABEZ K. STONE

IT was the waiting automobile that caused it. We had just finished a contemplative after-tiffin cigarette, and were looking about for a fourth at a bridge, when some one suggested a ride to Kamakura. As we were new-comers to Yokohama, they might just as well have proposed that we go to Dal Gharra or Lake Baikal, as far as we were concerned, but we had made up our minds to be game and to go every place the others wanted to, realizing that by so doing we would learn more than by poking about by ourselves or with a stupid professional cicerone.

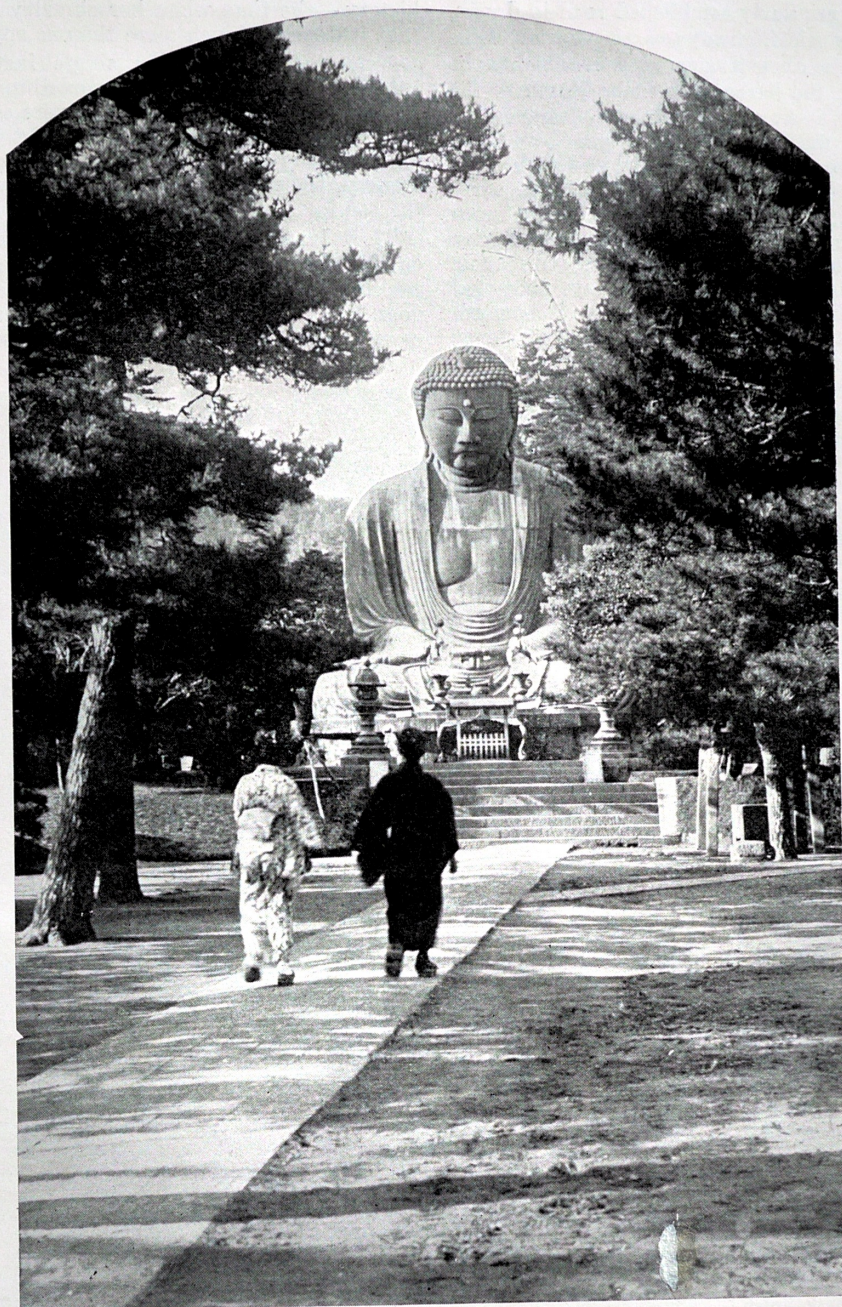
So we acquiesced quickly and settled back in our seats with the satisfied feeling that we were in for greater pleasure than any of the others, because we did not know where we were going or what was in store for us, while the trip was an old story to the rest of the party.

The car swung around the sharp corner of the Grand Hotel, across the steel bridge that spans the Grand Canal, passed the French Consulate,—one of the imposing buildings of Yokohama—up the stiff grade that leads to the Bluff, the hill where most of the foreign houses are built, past Temple Court, the palatial mansion that S. Asano had recently opened to the public with its wealth of lovely objects of art and superb collections of bric-a-brac—around the race track at Negishi, with the golf links inside the mile track, down the hill through the Japanese town, again to Homoku and the shore of Mississippi Bay. Thus far, it was familiar ground, for this is the favorite drive of Yokohama people when showing their guests about the city, and is taken by nearly everyone who comes, almost as soon as they are ashore, whether

their stay be a protracted one or simply while their steamer is in port.

From here we again turned sharply to the right and followed the shore, lined with a succession of villages of varying sizes and importance. Fishing was the chief occupation and the beaches were filled with sampans, with nets of those peculiar deep-brown and red shades that add so much to the picturesqueness of this particular Japanese industry. The road was good, much of it following close to the shore, which in the villages was protected against the storms and waves by a heavy masonry seawall.

After a few miles of this, we drew away from the sea and wound across the little valleys checker-boarded with the rice fields, the hillsides clothed with mulberry groves, and in the more open spaces, fairly large fields of grain. We pierced the higher and rougher hills by short tunnels of solid masonry, dipped down narrow canyons with their rippling brooks, sped through the villages as fast as we were allowed by the presence of innumerable children—ubiquitous in Japan—who play in the streets, regardless of automobiles, carts, vehicles or pedestrians. This is because they know theirs is the right of way and they are fully protected, so the driver must perforce look out for them. At the same time, let me say that it does not add to the pleasure of driving to know that just around the sharp right-angled corner there may be a couple, a dozen or a score of these merry youngsters, who are totally unconcerned as to your coming. Fast driving, or even a moderately fast speed, is out of the question in these parts, for not only are there so many children but the roads and streets in the towns are narrow and filled with unexpected turns that are disconcerting and surprising. Add to this



Between the towering pine trees and backed by a grove of cryptomerias, is the Daibutsu, the "Great Buddha"—one of the three gigantic effigies in Japan. It is built of bronze and for hundreds of years has sat in an attitude of meditative calm and peace, watching the thousands of pilgrims who come before it.

the sudden appearance of some lumbering cart filled with merchandise and drawn by a slow and obstinate bullock at just the moment when you are trying to coax a seven-passenger car around a corner that was built for a ricksha only, and you have some faint conception of what motoring in a crowded village in Japan really is.

It is fifteen miles from Yokohama to Kamakura, and the usual driving time is one hour. This has its advantages, for it enables the passenger to see much more of the country through which he is passing than if the car was spinning along at a thirty-five or forty-mile clip.

Entering Kamakura along a lovely avenue parked in the center and lined with cherry trees, we passed rapidly

through the town, stopped for a brief moment at one or two of the shrines and temples, walked up to the great statue of Daibutsu, listened to the comments of our companions—to whom all these things were an old story—and finally drove through the town to the Kaihin-in Hotel, situated on the beach in a grove of windswept pine trees. Here we listened to the music of a very good stringed orchestra, drank our afternoon tea, and all too soon were on our homeward way.

We did not return over the same route, however, but went to Fujisawa, where we joined the age-old Tokkaido road, which took us into Yokohama on the other side of the city from that by which we had come out. This, by

the way, is the oldest regularly established road in Japan, and is one of the historic highways of the world. Like the Appian Way, or the ancient caravan routes across the deserts, that led from the barbarism of the North to the civilization of Cathay, it was built by the ruling powers, that loyal subjects of the Emperor might pass over it in peace and safety, bringing their homage and rich gifts to their liege lord at Yeddo, now Tokyo. In those early days, it was practically the only artery of travel between Tokyo and Kyoto, the two capitals, and over it passed a ceaseless parade of lords, daimyos, warriors with their trains and a multitude of followers are always attracted by such trade opportunities. The fact that it was required of the daimyo to spend six months of each year at the Court, made a continuous stream of people passing back and forward. It was wide and well built, packed hard by the feet of hundreds of thousands in the years that have gone, and to-day is a joy to the motorist. At one time it was lined for almost its whole length with great pines and cryptomeria trees, many of which still remain in the stretches between the towns.

There is an interesting story about these trees.

It was the custom in those days that the feudal lords arriving at the Court should bring valuable presents to the Shogun in proof of their loyalty and devotion.

One of these, a fighting samurai, poor in worldly goods but possessed of a fine and lofty spirit, planted the trees each year as he went back and forward, his gift to the throne. Now those of his time have all departed to their ancestors—the Shogun and the Court are forgotten—the rich presents and lavish gifts have turned to dust, but the noble gift of the poor samurai still endures, an imperishable monument to his devotion.

The Tokkaido extends from Fujisawa into Yokohama and we made good time over it on the way back, arriving at our hotel in ample time to dress for dinner. The price for the outing was small considering the time and distance, being, if I remember correctly, something like twenty-five yen for the party of five, or five yen each.

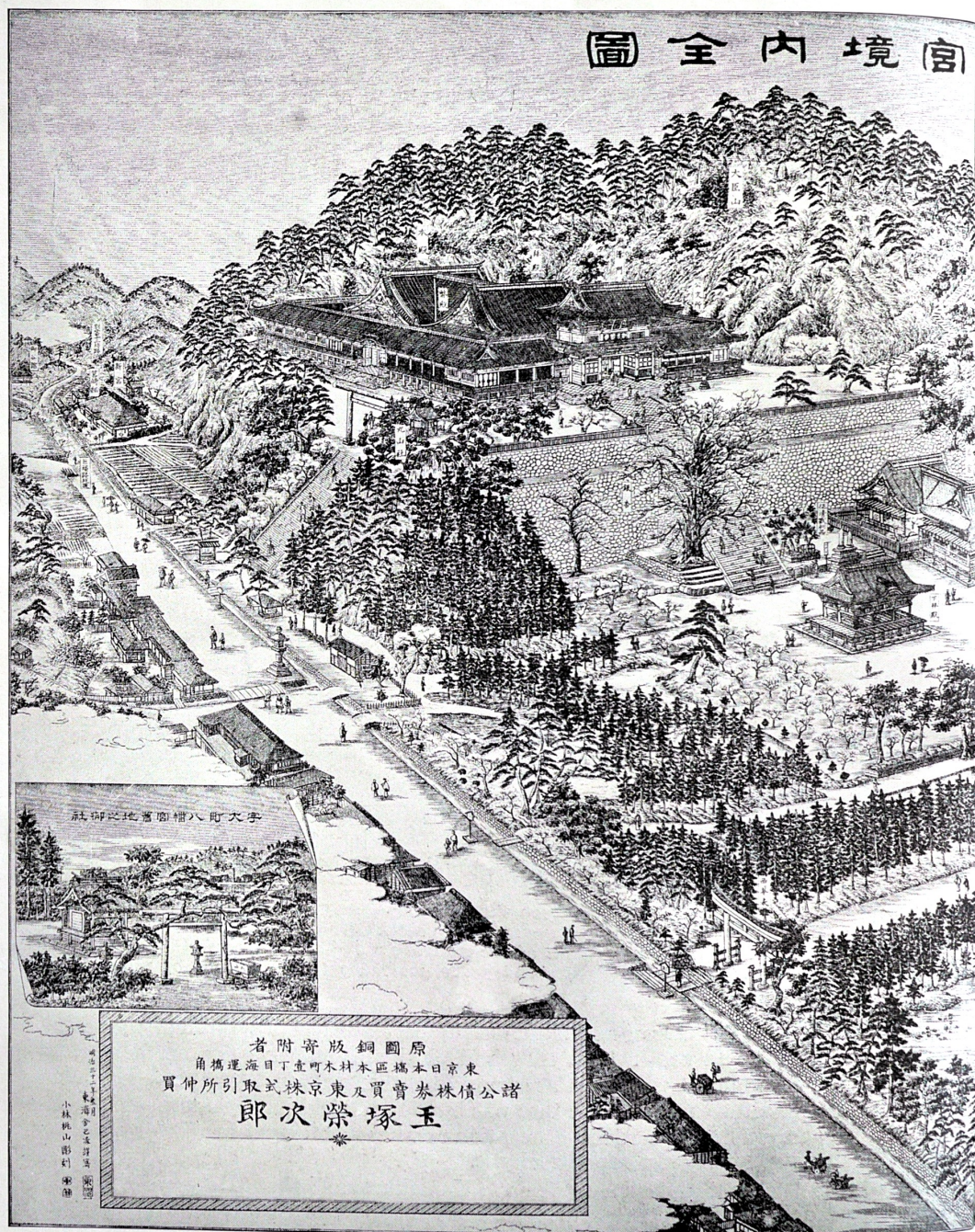
This was my first visit to Kamakura, and it is just the sort that is taken by thousands of others who visit Japan.

Of course, if one's time is limited, such a jaunt is better than none and leaves one with an impression that can never be forgotten. But the place is so inseparably associated with the brave, early days of Japanese

history,—the time when her chivalry was at its height—that it deserves much more than so superficial a visit.

Even before I knew a single fact of its history or legend, there was a certain something so alluring about that sunny afternoon when we were so unexpectedly carried to it and through it, that I determined to go again and to enjoy in my own time and way the charms of its scenery, the fascinations of its history and folk lore and the comforts of its climate and accommodations.

Then I wrote to Cal Varty, the manager, in my most engaging style, telling what I wanted and how little I could afford to pay. Like most of the things that Varty does, the answer came back promptly and was satisfactory in every way, so a few days later I found myself alight-



Above is an artist's drawing of the vast compound of the great Hachiman Shrine at Kamakura, at the height of its glory during the magnificence of the Kamakura period. Although the confines of the temple enclosure are practi-

ing at the station of Kamakura,—I came this time by train—took a ricksha bearing the hotel banner and rode quickly to the hostelry, where Varty and his assistant were both awaiting to greet me. From that minute I felt at home and with so delightful a place in which to live, it was no wonder that the days I spent at Kamakura were among the most interesting and exhilarating of my trip.

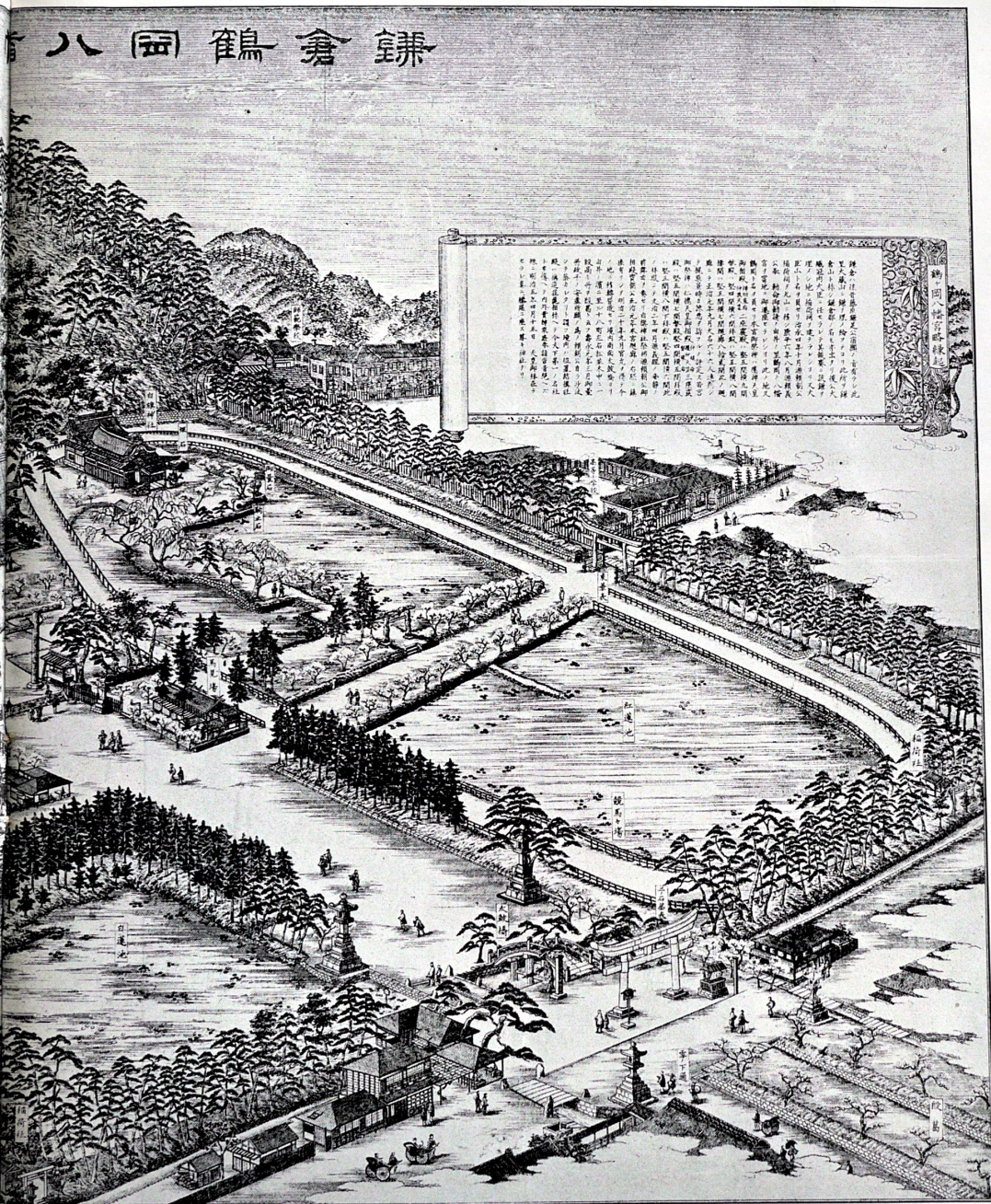
Kamakura is noted for its salubrious and equable climate, its surpassing bathing beach, its pleasing walks and tramps about the rolling hills, the variety of its scenery, as well as for its many historic associations. Briefly described, the general name of Kamakura is applied to the verdant valley that lies between the hills enclosing it on the east and northwest sides and the sea that comes tum-

bling in long caressing billows to break on the golden crescent of its sloping beach. This stretch of sand is close by the hotel, being separated from it by a grove of low wind-twisted pines, that are a protection as well as a decided ornament. It was to it, of course, that we went first—the very afternoon of our arrival, for the sea has always had an irresistible fascination.

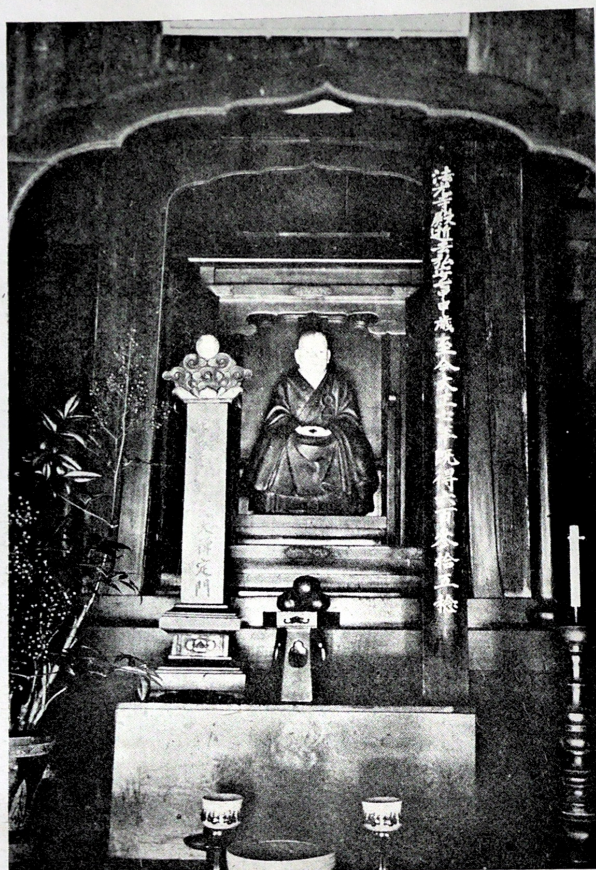
While we sat and watched the bathers in that late afternoon, heard the shouts of the children and the warning voices of the mothers and nurses warning them against too great an activity or proximity to the water, we saw the sun glorify the wave crests with its flood of molten gold; saw the distant shore turn from green to grey and to purple in the twilight glow; saw the dark bulk of Enoshima loom black against the rose and gold of the sunset sky and the lights along the crescent shore twinkle out one by one as darkness fell.

It was then that we learned something of the history of Kamakura—a few of the incidents that happened in the tumultuous history of this romantic spot.

One of the legends was told us as we came to the place called *Gokurakuji*, situated on the shore not a great way from the hotel. According to this story, *Yoshisada*, one of the leaders of the Imperial army against the powerful Regency forces, met a stubborn resistance when he reached this place, as the enemy troops were very strongly fortified. On the sea, they had hundreds of their junks and sailing ships, which effectually prevented any attack of the Imperial ships. At that time the shore ended abruptly in a steep cliff, making a natural barrier that could not be overcome by usual means. As evening fell, so the tale goes, *Yoshisada* dismounted from his horse and walked alone and unattended to the edge of the shore overlooking the sea. Here he prayed to the Sea-god for his assistance in overcoming his enemies, and when the prayer was ended unbuckled his sword and hurled the gold and jewel encrusted weapon into the sea as an offering with his prayer. When the first light of day came to the camp, the sentinels came rushing to the commander's quarters with the astounding news that the sea had receded for a mile or more and left the junks and boats high and dry on the sand, making a broad and undefended passageway for the army to the exposed side of the Regent's troops. Thus the prayer was answered and in short time the invaders rushed into Kamakura and scored a decisive victory. The



cally the same today as in years gone by, many of the splendid buildings and shrines, the huge temples and outbuildings, have been destroyed and never replaced. The main entrance is under the giant torii shown at the lower left.



Behind the altar of Engakuji is the famous statue of the Tokimune, the seventh Hojo Regent and the founder of that temple. It represents him as a priest.

sea then returned to its place for at this time the waves of the sea lap at the foot of the cliff at *Gokurakuji* even at low tide.

The Kamakura valley does not cover a large extent of ground, its total area being about six or eight square miles, but every foot of it is filled with some story or legend of the historic and romantic days. For this reason it was a most delightful vacation place, affording unequalled opportunity for walks and rides; for lazy days with book beneath the spreading trees; or quiet hours on portico of ancient shrine or tomb; for pleasant swims in the gentle surf; for tea and music in the late afternoon in the comfortable sun parlor of the hotel; or after a late dinner a concert or dance in the ball room. At night the swish-swish of the surf piling on the shore was the last thing in our ears and the first thing that greeted our returning consciousness in the morning.

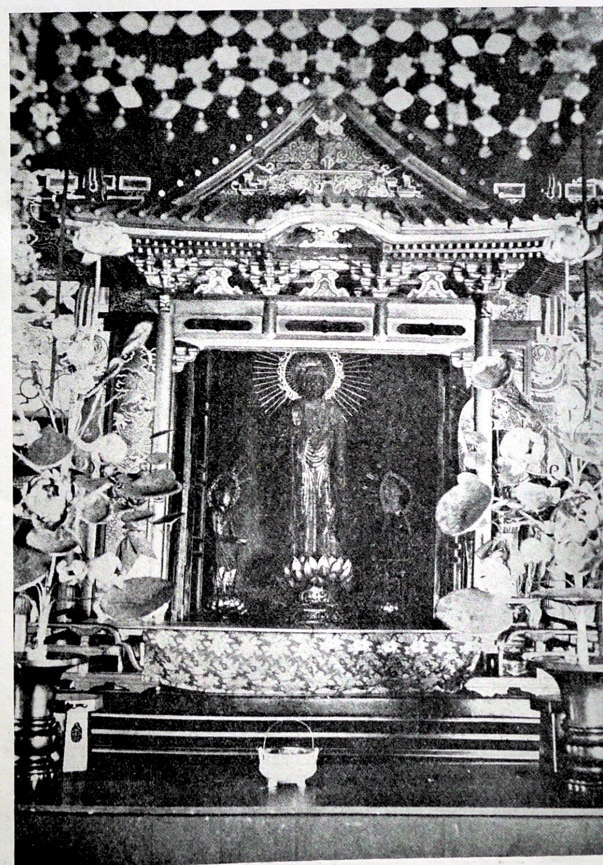
It was hard for us to realize, as we tramped around the hills and over the valleys, now cultivated to the last inch—as we loitered in the village, or rather the present-day town of some 10,000 inhabitants—that we were treading historic ground and that here less than twice five hundred years ago, had been a great city of nearly a million people, with spacious mansions, princely palaces, sumptuous courts, great temples and shrines, with all the complement of trades people,—merchants, manufacturers and purveyors of luxuries, of arms and military equipment, of costly clothing and armor, that invariably followed in the train of the ruling class.

It was, we learned, in 1185 A. D., that Yoritomo, head

of the Minamoto clan, after a long and fierce campaign against his hereditary enemy, the Taira clan, under the leadership of Kiyomori, decided to make Kamakura his seat of government. This region had always been the territory of the Minamoto clan and it was here that Yoritomo's ancestors had played prominent parts as military governors. It was, perhaps, this special relationship to his family, whose retainers, princes and scions were scattered about the vicinity, or it may have been because of its superior military advantages, or perhaps both of these, that appealed to the bold Yoritomo.

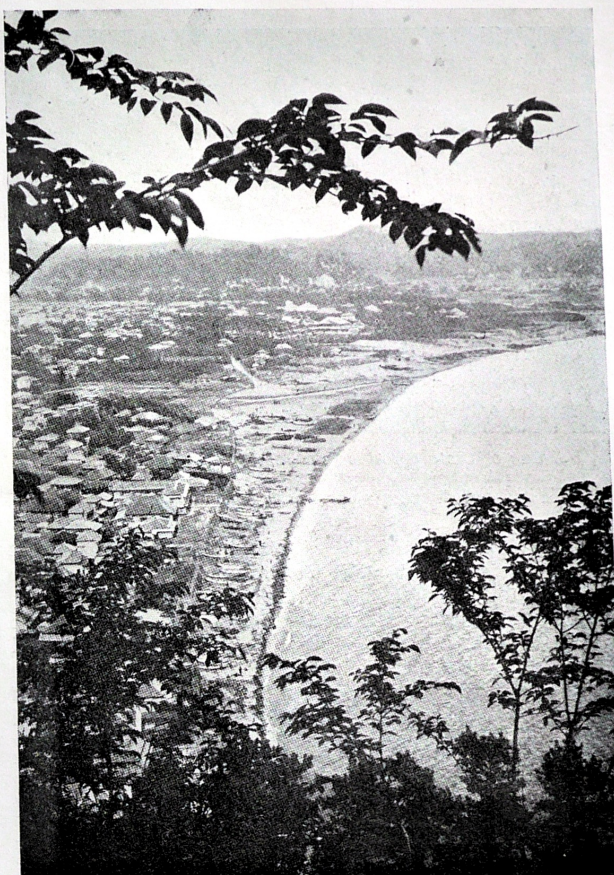
When, by virtue of his warlike deeds and vast following, the chieftain's power exceeded that of the Emperor, he had himself appointed Shogun and laid the foundations for the Shogunate government which for more than two centuries after was the ruling factor, although the Imperial house still retained the titular power. Thus there were two separate courts—that of the Emperor at Kyoto, which attracted many, and that of the Shogun at Kamakura. The name "Shogun" is taken from the word *Sei-i-taisho-gun*, and means barbarian-subduing great general, and Yoritomo as a bold and unscrupulous leader did not hesitate to use his power and to make his position that of virtual ruler. His court attracted all the bold spirits of the day and Kamakura reached the zenith of its prosperity and wealth just before his death.

The colorful story of the life and deeds of this valiant warrior leader is fascinating. His grandfather was Yoriyoshi, a militant governor of the district, who was constantly in a turmoil or at war with other neighbors. His



One of the treasures of Kosokuji, the temple of the "Cheek-branded Amida," is the statue with its gleaming jade eyes and large spiked mandorla that reflect back the light from the tapers that burn constantly before it.

son was the great Yoshitomo, who waged an unsuccessful warfare over a long time with the powerful Taira clan. He was decisively defeated in a great battle, his followers scattered and himself and two sons put to flight and finally captured and executed. Yoritomo, then a lad of thirteen, was of so warlike a spirit that he cut down two of those who attempted to capture him and made his way in search of his father and brothers. His youthful strength did not keep pace with his valiant spirit and he fell asleep on his horse and was taken prisoner. When brought before the Lord *Kiyomori*, head of the Taira clan, his upstanding attitude and brave demeanor appealed persuasively to the warrior and when his step-mother, *Munekiyo*, seeing in Yoritomo a likeness to her own dead son, begged that his life be spared, he grudgingly granted it, against the advice of his counsellors, who told him that by so doing he was "loosing a wolf cub" whose fangs would later be felt. Yoritomo was made a prisoner and sent into exile in charge of two of the Taira leaders. His magnetic personality attracted the daughter of the prince with whom he was staying and when the affair was found out he fled to the protection of the other one, *Tokimasa*. Here, he again won the affection of his jailer, who realized that in this boy was a coming leader and who soon became his advisor and counsellor in spite of the fact that he was supposed to be his warder. Yoritomo fell in love with the elder daughter of *Tokimasa*, whose place in history is that of one of the master minds among the women of Japan, and they were married, in spite of the



Kamakura of today is a delightful seaside resort, one of whose chief attractions is the gleaming crescent of golden sandy beach of Yuigihama, which offers pleasant bathing in the surf that comes tumbling in long, undulating billows. This beach was the scene of much exciting activity in the early days.



Above is pictured the statue known as the "Jizo of the Woods." Here in a natural temple, unseen and unknown to many, this large and beautiful image, erected by the nuns of Eishoji, holds its solitary court.

fact that *Masako* was supposed to be the bride of one of the princes of *Kiyomori*'s court. After the runaway match Yoritomo secretly aided by his father-in-law, went back to his own people and sent the call to arms that brought the men of *Minamoto* and their friends to his standard. After years of fighting, aided by his brilliant brother *Yoshitune*, one of his generals, and the decisive battle of *Dan-oo-ura*, Yoritomo's leadership was acknowledged and he established himself at Kamakura. In 1192 the title of Shogun was conferred on him by the Emperor. His rule as Shogun was brief, however, for he died a short seven years after coming into his full power in the spring of 1199. Upon his death the title passed to his son *Yoriie* and then to the next son *Sanetomo*. These were weaklings and had it not been for the wisdom and strength of *Masako*, their mother, they would have failed miserably. Though after the death of Yoritomo, her husband, she entered a nunnery, she ruled them with a rod of iron authority and maintained the prestige of the family in such a manner that she is known in history of the times as the "Nun Shogun." Both of these sons were assassinated by their enemies and thus the direct line for which the stern Yoritomo had fought and built a kingdom was exterminated. The title then went to the small son of a courtier or prince of the Imperial court and the affairs of the Shogunate were administered by the Regent, which was the title assumed by the Chief of the Civil Affairs office of Kamakura. The crafty *Tokimasa*, father-in-law of the



One of the attractive features of the Kaihin-in Hotel at Kamakura is the pleasant and sunlit room that serves for a tea and dancing place in the afternoons.

dead Yoritomo, seized this power and later on made his own son, Yoshitaki, brother to Yoritomo's wife Masako, to be Shogun. The regency of this family was called the *Hojo* regency and it was consummated through the same tactics as those of Yoritomo, that is, intrigue, murder and unscrupulous and cruel dealings of every kind. The house of *Hojo* was overthrown by sacking and burning of the city in 1333 by Nitta Yoshisada—of whose exploits at *Gokurakuji* we had learned before—and was succeeded by Ashikaga Shogunate of which Motoufi, appointed by Yoshisada, was the founder.

This brought a brief renaissance of prosperity to Kamakura, but it was short-lived for the son of Motoufi removed his residence to Odawara and Kamakura was once more on the decline. This was in 1435, and a little later when the Tokugawa Shogunate under Iyeyasu decided to make Yedo (Tokyo) its capital (1590) it lost all its former glory and prestige.

But the beautiful situation, the charm of its delightful

climate, the glorious sweep of its golden sea beach, could not be taken away and as the years went by, many of those who lived in Tokyo and Yokohama came to this place and built their villas and summer homes there. Thus while Kamakura went down to oblivion as a political seat it has come back as a place of residence and its prosperity is once more on a solid foundation.

The Kamakura period, which lasted for a century and a half, was one of the brilliant epochs that had a potent influence on the civilization of Japan. Under the effete court life at Kyoto, the nation was dominated by thought and ideas from China and Korea. With the rise at Kamakura of the military group to power, the national life began to be inspired by new standards of action. Originality took the place of imitation, inspired by a sturdy spirit of thought, a love of sport and manly accomplishment. In religion, literature, arts, manners and customs, simplicity, frugality, strength, and a distinctly masculine touch were felt. It was then that the code of morals now known as *Bushido* had its beginning. During these years the new sects of Buddhism—Jodo Ikko and the teachings of that belligerent teacher Nichiren—were promulgated and made a powerful appeal to the masses. The arts and crafts which had been followers of the Chinese schools, took a vigorous and original turn and literature, which had degenerated into a cheap imitation of the conventionalism of the Chinese, acquired a vigorous and natural character.

There are three things in Kamakura that nearly every visitor sees, no matter how brief their stay. These are the Hachiman Shrine, the great statue of Buddha (Dai-butsu) and the Kaihin-in Hotel, with its picturesque grounds extending back from the beach.

It was at the latter that we made our home while in this vicinity, enjoying the good things to eat, the comforts of the big airy rooms, the excellence of the service, as well as the delightful company that we found among the guests, many of whom live there the year around.

The shrine of Hachiman is the most notable structure in Kamakura. It is interesting not only because of its age

In the construction of the Kaihin-in Hotel at Kamakura, the architects have adhered to the general lines of Japanese design, adapted to the necessities of the "foreign" style. Thus the glass panes of the windows in chambers and porches are like the little panes of the "shoji" and the plaster and wood trimming of the exterior give a decided Japanese feeling. It is a two-story structure which covers a considerable area of ground and is well arranged for the convenience of its guests. Under the efficient management of Calvert Varty, this hotel is one of the favorites, affording a delightful rendezvous for tea and dinner parties from Yokohama. Mr. Varty is shown on the left.



and association, but also for its commanding location and surroundings. Hachiman was popularly known as the God of War and was supposed to present a combination of the virile qualities of the great warrior-Emperor Ojin Tenno; his mother the Empress Jingo-Kogo, who, when her husband was killed, assumed his command and led the armies to victory and subsequently planned the invasion of Korea; and Amaterasu, the Sun Goddess herself, founder of the race. This shrine was originally built in 1053 A. D. by the great-great-grandfather of Yoritomo—named Minamoto Yorioshi. It is said that he went to it before the birth of his son Yoshiie and prayed that he be given a son who should be warlike and of such great military genius as to make the Minamoto family first in power in the realm. The birth of Yoshiie was in answer to this prayer and was the occasion of a number of auspicious signs showing the favor of the gods. He was of so great a genius that he was known as the incarnation of Hachiman. In 1181 when he grew to manhood and came into his power and place, Yoritomo rebuilt the shrine and in 1191 when he became Shogun removed it to its present place. Fire destroyed the structure several times but the present building dates from 1828, which makes it a fairly venerable affair. The approach from the beach at Yuigahama is along a fine avenue with rows of pine trees on either side and three great torii spanning it at intervals, indicative of the approach to such an edifice.

There is a semicircular stone bridge spanning a little lotus pond and just beyond is a dance pavilion, where it is said that the celebrated Shizuka danced before the Lord Yoritomo and his suite. This Shizuka, so it is said, was the favorite danseuse and lover of Yoshitsune, a brother of Yoritomo's, and at one time a leader of his forces. Spurred by jealousy of his success, and fearing his popularity among the troops, Yoritomo tried to have him disposed of and finally drove him into the north, where he committed suicide rather than allow himself to be captured. It was during his flight that Shizuka fell into the hands of Yoritomo, who had her brought from Kyoto to Kamakura and held a virtual prisoner in the hope that she would reveal the hiding place of her lover. As part of the punishment she was compelled to dance before the court, and as she danced she sang her own songs glorifying the heroic brother and stating that while she did not know where he was, she hoped that he would never be taken. This bold spirit and fidelity in the face of adversity has been the subject of many Japanese stories and poems.

The shrine itself is situated high above the courtyard and is reached by a flight of some fifty stone steps. Beside these steps is a gigantic icho tree—a scrawly, hoary old giant, that is said to be over a thousand years old and that looks all of it. It was behind this very tree in January, 1219, that Kyugo, the high priest of the shrine, concealed himself awaiting the approach of his uncle, the Shogun Sanetomo, son of Yoritomo. When he came up he sprang upon him, assassinating him on this very spot—an act

that put an end to the Yoritomo family forever.

The entrance to the shrine and the shrine itself are no different from hundreds of others in Japan, except because of the superior location and the commanding view. Scores of pigeons, always found about the Hachiman shrines, fluttered about us, as we ascended the stair, eager to be fed, well knowing that the old woman squatting under the portico had ample supply of grain in small packages for just that purpose. Within the building we saw many relics, eight of them listed as National Treasures and as such under the guardianship of the government.

To the east of the shrine is a pine-clad hillock, and it was on the side of this that we came to the tomb of the warrior chief, Yoritomo. Like the man himself, it is simple and dignified—a small moss-grown pagoda about five feet high, embowered in a clump of trees—looking out on the valley where so many exciting events of his life had taken place. Here he slept—the cold, cruel, implacable, ambitious fighter, who showed small mercy to conquered enemies, but established a system of justice and order that went far to develop the nation, just then blossoming into unity. Those were troublous times when might was right and none dared dispute with him who had the longer sword or stronger arm. Out of them came a nationality and in them was the beginning of a fierce love of country that is the distinguishing trait of Japanese today.

Peace to his ashes.

There is an interesting anecdote about the statue that stands inside the tomb. After the battle of Odawara, in 1590, when the great castle of the last of the Hojo Shoguns fell before the armies of the Taikoo Toyotomi Hideyoshi, the celebrated general came to Kamakura to pay his respects to the Hachiman shrine and the tomb of Yoritomo. Standing beside the effigy of the first Shogun, Hideyoshi tapped it on the shoulder and declared that Yoritomo and he were the only ones of the rulers of Japan who had arisen from the ranks of obscurity and become the power that wielded the scepter over the whole land. So far they

were alike, he said, but as Yoritomo had had the advantages of having great and prominent men for his successors and as Hideyoshi had come from the lower ranks and had had no help except from himself, he proclaimed that he was the greater man of the two.

Many an hour we loitered about the Hachiman shrine, reading in the shadows of its cloisters; sketching; watching the endless procession of pilgrims that come and go through the live-long day; feeding the pigeons or pondering over the pages of the histories that dealt with the storied past of this ancient place.

We spent more time, however, about the statue of the great Buddha that sits in the open watching the world go by.

Once upon a time, a great temple housed this huge figure—as if it needed any—but in 1494, two years after Columbus discovered America, it was swept away by a



Statue of the renowned priest and teacher, Nichiren, at Kamakura.

giant tidal wave, and since that time the blue dome of heaven has served as a roof for the effigy.

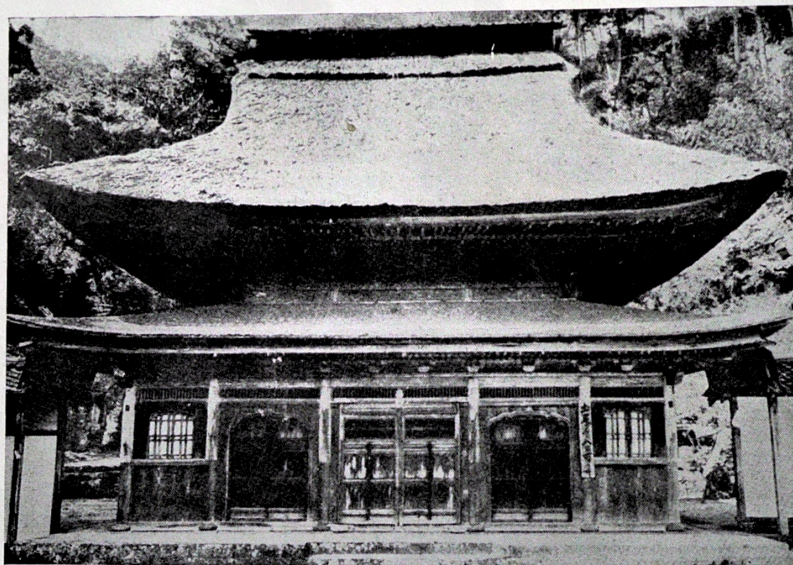
It is said that in 1195, when Yoritomo and his wife, Masako, were visiting at one time in Nara, they were much impressed with the great Buddha there and decided to have one similar to it made for Kamakura. He died before this plan could be carried out and it remained for the Lady Itano Tsunobune, one of the devoted women of

the court, and the priest Joko Shonin, to collect funds for the building of the statue from the people all over the country. The first one was of wood and took five years in the building. When this was destroyed, plans for the erection of one in enduring bronze were made and the work of design and casting was entrusted to Ono Goryemon, one of the leading artists of that time.

Its completion in 1252 was celebrated by much rejoicing and many parades and ceremonies. It is not a single casting, but is made of bronze plates about an inch in thickness, which are so cunningly fitted, and joined with such nicety that it looks like a single piece. Some idea of its size is conveyed by the figures. Around the base is 98 feet, from which it rises 50 feet in height. From knee to knee as it sits cross-legged, is 36 feet, and from knee to forehead is 38 feet. Its huge face is $8\frac{1}{2}$ feet long, with eyes of pure gold that are each 4 feet in length. There is a round silver boss in the center of its forehead $11\frac{1}{2}$ feet in diameter which weighs 30 pounds. Two bronze lotus plants stand before the statue, each of them 15 feet in height, dwarfed by the bigness behind them.

There is something about this Buddha that is tremendously impressive. You feel it, in a measure, the very first time you come before it, but not until you have been in its presence many times do you come to a full realization of its peculiar charm. The stone-flagged walk that leads to the statue does not bring you into full view of it until you are close to it. It is hidden by the tree branches and by a slight curve, and when you come around this you stand before the statue, with an abruptness that is never to be forgotten.

Even the impressive words written on the entrance gate do not prepare you sufficiently for the presence. We read



The most sacred structure of the Engakuji temple at Kamakura is the Shariden, pictured above. This was built in 1301 to enshrine the sacred relic of Buddha—one of the teeth from his right jaw.

them casually the first time; we came there as do thousands of others:

Stranger, whosoever thou art, and whatsoever be thy creed, when thou enterest this sanctuary, remember thou treadest upon ground hallowed by the worship of ages. This is the temple of Buddha and the Gate of Eternal and should therefore be entered with reverence.

This is the effigy of Amida, or as it is sometimes called, Amidabutsu, "the immeasurably resplendent"—the Supreme Buddha of the Paradise of the Pure Earth of the West—

"The Buddha of Immeasurable Light that illuminates all the worlds in the Ten Directions of Space." It is the representation of the deity of help, of deliverance and of consolation and is reproduced in thousands of images all over Japan and in three colossal ones in bronze, the other two being at Nara and at Kyoto. It is usually portrayed seated on a lotus throne with the hands in different positions suggestive of various moods. Thus, when the left hand lies open in the lap and the right hand is uplifted, it depicts "renunciation of the world" when the hands are held against the breast with the fingers pressed together, it indicates "teaching"; when, as in the Kamakura Daibutsu, the hands are in the lap, the palms upward and the thumbs touching, its attitude is expressive of "contemplation."

Despite its great size, the work of the designer is so perfect that the expression of the colossus is not lost in a close view. On the contrary, it seems to increase as one approaches. Familiarity with it fails to diminish its interest. No matter how many times you see it, there is always something different, something appealing, something that makes one glad he came at that particular time.

The first time we saw this Daibutsu, we were chiefly interested in its vast bulk and great age. As we saw more

of it, under different conditions of light and shade, of day and night, of rain and sun, we became conscious of the sublimity of the expression on its features—of the indescribable poise and tranquility of its pose—the transcendence of its meditative spirit.

The golden eyes are half closed—they seem not to see, yet to be all-seeing. The head is ever so slightly inclined, as if listening to the age-old complaint of the universe. There is an im-



Looking over Mississippi Bay, on the road to Kamakura. It was here that Commodore Perry anchored his "black ships" in 1853, when he came to Japan.

(Continued on page 43)



JAPAN, CHINA AND THE FAR EAST

By K. K. KAWAKAMI,

Author "What Japan Thinks," "Japan in World Politics," "Japan and the World War."

[EDITOR'S NOTE.—Anyone who will take the time to read the following article dealing with foreign activities in China, written by the painstaking and analytical K. K. Kawakami, will gain a new and clearer insight into the Chinese question, which is occupying such a prominent place in the discussions and press of today. It is submitted as one of the strongest arguments for Japan's position in Asia.]



AT the international conference at Washington, China is a center of attention. Circumstances responsible for the unhappy condition in which China finds herself today are numerous. Some may attribute it to China's own waywardness. Others may blame European and Japanese diplomacy for it. I am not trying to find the ultimate reason for the present predicament of China, for the task is beyond my ability.

One thing, however, is certain, namely, that the battle of concessions, which has been merrily fought in China by "advanced" foreign powers for so many years, is at least one of the main factors which brought about a situation requiring a frank discussion at such a gathering as the Washington Conference. An impartial scholar must recognize that this situation cannot be remedied or altered by singling out any one nation as the target of criticism, for that situation is an outcome of extremely complicated international actions extending over almost a century.

It is no exaggeration to say that the history of the battle on concessions is well-nigh the whole history of China in the past few decades.

If one reads that history aright, even that deplorable blunder of Japan's, the twenty-one demands, becomes at least understandable. No one defends those demands, but an unbiased historian would study the record of Western encroachments upon China before regarding Japan as the chief offender. As Herbert Adams Gibbons puts it, "There never would have been any Japanese imperialism had European powers not been conscienceless hogs."

In studying Japanese policy in China one cannot ignore European scramble for Chinese territory and concessions in the latter half of the nineteenth century. Nor can one forget that even when Europe was on the verge of the World War, the dominant Powers of the West were con-

triving to push their interests in their respective spheres of influence in China.

Let us take a glance at the activities of European Powers during the year or two immediately preceding the presentation of the twenty-one demands by Japan. In 1913 Russia, through the dummy of a Belgian syndicate, obtained concession for railway from Tatung to Chengtu. France, through the Banque Industrielle de Chine, secured concession to construct a bridge over the Yangtze River and a port at Pukow. She also obtained concession to build Yanchow-Yunnan-Chungking railway. Meanwhile England excluded French participation in the financing of the Pukow-Sinyang railway, and secured concession for the Yunnanfu-Talifu line, the first link of the projected Burma-Yunnan railway. In addition England obtained concession for the Shasi-Singjifu and Nanking-Changsha lines. All this happened in 1913. In July, 1914, Sir Edward Grey emphasized the British intention of closing the doors of the Yangtze Valley, declaring in the House that Railways in that region must be built by British capital and that only. In September, 1914, that is, a month after the outbreak of the World War, France notified China that railways in Kwangsi Province must be built only by French capital. All the dominant nations were eager to close the doors of their respective spheres of interest in China. The air was thick with rumors of ominous nature.

It was in this atmosphere that the twenty-one demands were born. Without defending or apologizing for those demands, one can understand the motive which prompted Japan to present them to China. In January, 1915, the outcome of the great war was still uncertain,—a fact which no one could deny. The war might have ended shortly, without overtaxing the resources of the belligerent nations. In such an event, would not Europe come back to China with redoubled zeal and energy for more concessions and territories? That was the fear uppermost in the Japanese mind. Whether that fear was well founded or not, one must at least admit that the fear was genuine and sincere. That fear was not created and nurtured by the propaganda of the military faction. Rather the militarists utilized the fear which they knew was enter-

tained by the sixty million people of Nippon.

To appreciate that fear one must study the history of foreign encroachments upon China. Space forbids us to enter into details of that history, but we must ask the indulgent public to glance at the following chronology showing how European Powers pared down Chinese territory and how they wrung various concessions from China in the latter fifty years of the past century:

England takes Hongkong after the opium war.....	1842
China cedes Amursk to Russia.....	1858
China cedes Maritime Province to Russia.....	1860
England leases Kaulung peninsula opposite Hongkong.....	1861
France annexes three provinces in Cochin China.....	1867
Russian troops occupy Kuldja and territory of Ili.....	1871
France takes Tonking and Annam.....	1885
England takes Burma.....	1886
France secures right to extend the Annam railway to China.....	1895
Cassini convention by which Russia establishes herself in Manchuria.....	1896
Russia organizes a bank (Russo-Chinese Bank) to secure control of China's economic resources and rejects German participation in it.....	1895
Franco-British agreement for equal participation in railway building in Yunnan and Szechuan.....	1896
France secures concession for Yunnan railway.....	1897
Germany seizes Kiau-chow which Russia had intended to lease.....	November, 1897
Russia, through the dummy of a Belgian syndicate, secures concession to build Peking-Hankow railway.....	1897
England declares the Yantze Valley her sphere of influence.....	February, 1898
German-Chinese Convention leasing Kiau-chow to Germany.....	March, 1898
American-China Development Company (Morgan interests) secures concession to build Hankow-Canton railway.....	1898
France declares South China her sphere of influence.....	April 10, 1898
British contract for Shanghai-Nanking railway.....	May 13, 1898
British contract for Shansi mines.....	May, 1898
Russian contract for Shansi railway.....	May, 1898
England leases Wei-haiwei to counter Russian occupation of Manchuria.....	July 1, 1898
British-German Agreement, recognizing England's special railway interests in Yangtze, and Germany's special position in Shantung and territory north of the Yellow River.....	September, 1898
Russo-Chinese Convention on Manchurian railways.....	1898
Scott-Muravieff agreement by which Russia promises to confine her activities north of the Great Wall, recognizing British sphere of influence in the Yangtze Valley.....	1899
China grants Russia the exclusive right to construct railways in Mongolia.....	1899
Franco-Belgian contract for Honan railway.....	1899
France leases Kwanchow Bay.....	January 5, 1900

If one ponders over the above list of foreign encroachments upon China, one finds it hard to contradict Herbert Adams Gibbons when he says in "The New Map of Asia":

"The diplomacy of the European Powers in China at the end of the nineteenth century made the Japanese feel that salvation lay in the development of force to oppose force. China was unable or unwilling to resist European aggression. The European Powers refused to subscribe to the American policy of open door and equal opportunity. The national safety of Japan and of the Far East depended upon the Japanese Army and Navy. The Japa-

nese believed that everything had to be subordinated to the responsibility they must assume of opposing the further extension of European eminent domain. Japan would gladly have united with Europe and America in following the easier and more sensible path of mutual renunciation of exclusive political and commercial advantages in China and Korea. America was willing. Europe was not. If Japan has had to play Europe's game in Europe's way during the first two decades of the twentieth century, who is to blame?"

It would be preposterous to deny that Japan has her military clique. But no fair-minded critic can blame Japan for her militarism, for that is the product of Western aggression in Asia. Rather we must sympathize with her for the condition which necessitated the birth of a military faction, a cumbersome burden upon her shoulders.

We have described the circumstances in which the famous "twenty-one demands" were formulated at Tokyo and pressed upon Peking. In spite of all the publicity they have been given ever since their presentation to China, the public has but a vague idea of what they were. Much less is it aware of the final agreement arrived at between China and Japan after a parley of five months. It seems, therefore, pertinent at this time to present the following summarized comparison between the original demands and the final agreements:

I.—Concerning Shantung

1. Original Proposal: China to assent to all agreements transferring to Japan former German rights and privileges.

Final Agreement: *Accepted and embodied in the treaty on Shantung, May 25, 1915.*

2. Original: China not to cede any part of Shantung to any third Power.

Final: *This proposal was not entered in the treaty of May 25, 1915, but its principle was accepted by China in a note in which the non-alienation principle was made applicable to all "foreign Powers" as originally proposed by Japan.*

3. Original: Privilege for Japan to build railway from Chefoo or Lungkou to a point (preferably Weisien) on the Shantung Railway.

Final: *Accepted by China and embodied in the treaty, May 25, 1915.*

4. Original: To open certain cities in Shantung to foreign trade.

Final: *Accepted and embodied in treaty, May 25, 1915.*

II.—Concerning Manchuria

5. Original: Extension of the lease of Port Arthur and Dalny, and the South Manchuria Railway to 99 years.

Final: *Accepted by China and embodied in the treaty, May 25, 1915.*

6. Original: To allow Japanese to travel and reside in South Manchuria and Eastern Inner Mongolia, and to lease or own land for farming and trade purposes.

Final: *This proposal was only partly accepted. In the treaty of May 25, 1915, Japanese are allowed to "lease," but not to own, land, and that only in South Manchuria. In Eastern Inner Mongolia only joint undertakings of Chinese and Japanese in agriculture are permitted. Likewise Japanese are allowed to travel and reside in South Manchuria, but not in Eastern Inner Mongolia. But China agrees to open in the near future suitable cities in Eastern Inner Mongolia for foreign trade and residence.*

7. Original: To allow mining privileges in South Manchuria and Eastern Inner Mongolia.

Final: *This proposal was not embodied in the treaty of May 25, 1915, but was accepted by China, with qualifications, in a note (May 25, 1915) from the Chinese Foreign Minister to the Japanese Minister to Peking. In that*

note China permits Japanese to work mines in ten mining lots in Fentien and Kirin Provinces (South Manchuria), but refuses to allow similar privileges in Eastern Inner Mongolia.

8. Original: China not to grant to a third Power or its subject, railway concession in South Manchuria and Eastern Inner Mongolia, or to mortgage to a third Power local taxes of those regions, without the consent of Japan.

Final: *This proposal is accepted, not in the treaty of May 25, 1915, but in a note (of the same date) from the Chinese Foreign Minister to the Japanese Minister to Peking.*

9. Original: China to hand to Japan the management of Kirin-Changchun Railway for 99 years.

Final: *This proposal was not accepted. But China agreed to revise various agreements relating to the Kirin-Changchun Railway on the basis of the terms of other foreign railway loans contracted by her.*

III.—Concerning Hanyehping (Iron Mining and Iron Works) Company

10. Original: China not to dispose of rights and property of the Hanyehping Company without Japan's consent, and not to object to any agreement that may be made with a view to joint undertaking between the company and Japanese capitalists.

Final: *This proposal was not embodied in the treaty of May 25, 1915, but its principle was accepted in a note (of the same date) from the Chinese Foreign Minister to the Japanese Minister to Peking. This note is couched in somewhat different language from the language of the original Japanese proposal.*

11. Original: The Chinese Government not to permit, without the Hanyehping Company's consent, the exploitation, by any person not connected with the company, of any mine in the neighborhood of the company's mines.

Final: *This proposal was not accepted.*

IV.—Non-Alienation of Territory

12. Original: China not to cede or lease to any third Power any harbor or bay or island on the Chinese coast.

Final: *This proposal was not embodied either in the treaty or in note.*

V.—Miscellaneous

13. Original: The Chinese Government to employ Japanese as political, financial, and military advisers.

Final: *This proposal was not accepted in the treaty of May 25, 1915, but in a note (of the same date) from the Chinese Foreign Minister to the Japanese Minister to Peking, Japan is given preference in the employment of advisers in South Manchuria, but not in other parts of China.*

14. Original: Privilege to own land in the interior of China by Japanese hospitals, churches and schools.

Final: *This proposal was not accepted either in treaty or in note.*

15. Original: In certain large Chinese cities where Japanese reside in considerable numbers, the police department, in order to avoid complications, to be jointly administered by Chinese and Japanese, or to employ Japanese police officers.

Final: *Not accepted in treaty or note.*

16. Original: China to buy from Japan certain per cent of munitions used by China, or to establish a Chino-Japanese arsenal.

Final: *Not accepted in treaty or note.*

17. Original: China to permit Japan to build Wu-chang-Nanchang and Nanchang-Hangchow railways.

Final: *Not accepted in treaty or note.*

18. Original: China to consult Japan before raising foreign loans for mining, and railway and harbor construction in Fukien Province.

Final: *This proposal was not embodied in the treaty of May 25, 1915, but its principle was accepted in a note from the Chinese Foreign Minister to the Japanese Minister to Peking.*

19. Original: China to permit Japanese subjects the same privilege of religious propaganda as enjoyed by other foreigners.

Final: *Not accepted in treaty or in note.*

As the above comparison shows Japan, in the final agreement, considerably receded from the original position. One of the most important parts of the final agreement is the treaty and notes on Shantung. As the Shantung question is still a matter of controversy between China and Japan, it is important to make Japan's position clear on it.

The Versailles Treaty confers upon Japan all the properties and rights formerly enjoyed by Germany in Shantung Province. But Japan has more than once signified her intention to renounce some of those rights and properties in favor of China. Even before the conclusion of the Versailles Treaty, or to be exact, on September 24, 1918, the Japanese Foreign Minister, Baron Goto, addressed a note to the Chinese Minister at Tokyo, defining Japan's stand on the Shantung questions as follows:

1. Japanese troops along the Kiaochow-Tsinan Railway, except a contingent of them to be stationed at Tsinanfu, shall be withdrawn to Tsingtao.

2. The Chinese Government may organize a police force to undertake the policing of the Kiaochow-Tsinan Railway.

3. The Kiaochow-Tsinan Railway is to provide a reasonable amount to defray the expense for the maintenance of the above-mentioned police force.

4. Japanese are to be employed at the headquarters of the above-mentioned police force at the principal railway stations and at the police training school.

5. Chinese citizens shall be employed by the Kiaochow-Tsinan Railway administration as part of its staff.

6. The Kiaochow-Tsinan Railway, after its ownership is definitely determined, is to be made a Chino-Japanese joint enterprise.

7. The civil administration established by Japan and existing now is to be abolished.

To this note the Chinese Minister replied that "the Chinese Government are pleased to agree to the articles proposed by the Japanese Government."

The above proposals have been of late again modified to the advantage of China. In a memorandum submitted to China, on September 7, 1921, Japan made further concessions to China. For one thing, clause 4 in the above agreement has been entirely eliminated. The new memorandum contains eight proposals.

First, the leased territory of Kiaochow, 200 square miles in area, will be returned to China.

Secondly, Japan does not seek to establish an exclusive, or even international, settlement at Tsingtao, the capital of the leased territory, but will place the whole territory under Chinese administration, though for the present the usual extraterritorial rights will have to be recognized for all foreigners residing there. In return Japan asks China to open the whole leased territory to foreign trade.

Thirdly, Japan wants the Shantung railway (Kiaochow-Tsinan), only 245 miles long, together with mines appurtenant thereto, to be worked as a joint enterprise in which Japanese and Chinese capital will be equally or equitably represented.

Fourthly, Japan gives up, in favor of the International Financial Consortium (in which America figures most prominently), privileges she had obtained for the con-

(Continued on page 58)

Asa-Tsuyu

(Morning Dew)

*She is looking over her shoulder
And her body is curled
In a cup of ivory, colder
Than a new moon, unfurled.*

*Lo, her raiment ripples asunder,
Where her breast and her feet
Break in circles of foam and wonder
At her kimono's meet.*

*Is her gaze aglow with spring gladness
Of the plum blossom's white?
Does her pallor echo the madness
Of some midsummer night?*

*Ah, I know not; care not
What story moulded outlines so fair.
'Tis enough to worship her glory,
And to dream in her hair * * * **

BEATRICE IRWIN

IN THE BUDDHIST FASTNESSES OF KOREA

By KENNETH SAUNDERS

Author of "Gotama Buddha," "The Heart of Buddhism," Etc.



CROSS the narrow strait separating Korea from Japan gazes a splendid white image of Guatama Buddha.

"Can there not be friendship," he seems to ask, "between the peoples of these two lands?"

For the noble era of Korean civilization which fashioned this image, and its attendant sculptures, sent to the Islands those civilizing influences, which in his name brought their peoples out of barbarism, welded them into a great nation, and reared the exquisite shrines, which, today, at Horiuji and Nara, tell us how great a thing it was. Some day a genius may arise and reconstruct for us the glories of Korean art as it was in these early centuries, and we may be able to picture the Buddhism which had made Korea great before it swept on in its victorious course to Japan. But at present it is a melancholy thing, degenerate and dying, except perhaps in its mountain fastnesses, whither early missionaries from China and India took it in the Fourth, Fifth and Sixth centuries of our era.

Owing to Japanese energy and initiative it is now easy to reach the most splendid of these Buddhist mountains—Kongo San. They are of unique interest and a visit to them in October and November last year is an undying memory. I have visited many lands, but never been so exhilarated. In addition to the sheer delight of these lovely woods and clear pools and grey masses of precipitous rock, there is the undefinable charm and glamor of an ancient civilization and the pathos of a venerable Faith—at bay, as it were, in these old fastnesses of the mountains. To have been once to Kongo San is to be filled with impatient desire to go back and drink deep of its beauty and mystery. How it must have delighted the first missionaries from China, who came to bring word of the Buddha's way of gentleness and harmony with nature!

It is a delightful experience to follow the trail blazed by some of these early missionaries, and to visit this glorious mountain range of Keum Kang San, where nearly fifty monasteries survive.

On the exquisite seashore near On Chung (Onjeiri) Ni may be seen to this day a rock in which the pious imagination sees the overturned junk which brought these 53 early missionaries (now called "Buddhas"), and nearby sits one of them himself turned to stone! Let us suppose that it was in the clear autumn weather after the typhoons were safely past that they landed somewhere on this rock-strewn shore. Around them sparkled a clear sea; and the peaceful valley stretched before them. But beyond towered the mountains, and their voice has always called louder to the Buddhist monk than that of

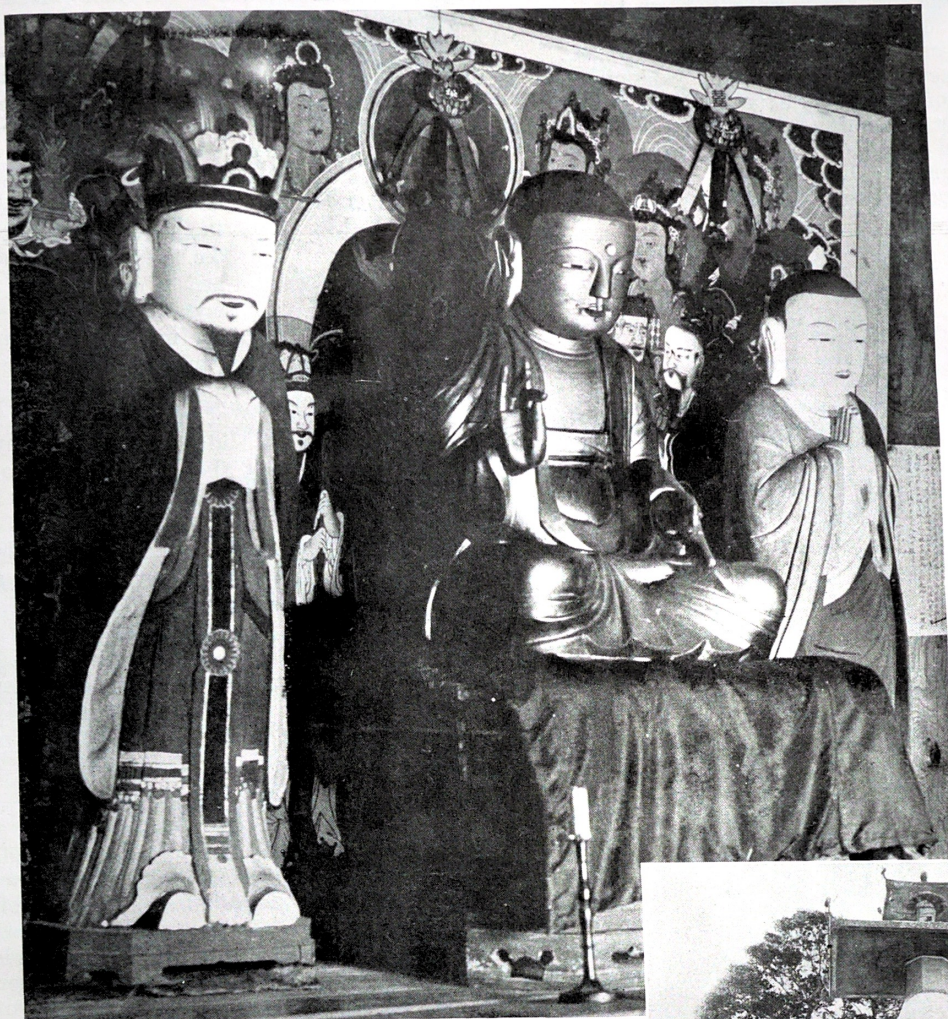
the sea. Following the course of a rocky stream they began to climb and soon found themselves in one of the great mountain ranges of the world. Their hearts must have leaped for joy as they passed now through glades where clear, deep pools reflect the autumn foliage of oak and chestnut, now through mountain gorges where the serrated battlements of grey peaks and the blaze of the maples stab the clear blue of the skies. And as they halted for their evening meditation their minds must have filled with wonder and awe and with a solemn peace, as the rocks flamed in the sunset and the great moon sailed into the sky. At last they stopped by babbling waters, and amidst these spacious glades built their first small hermitage, whose upturned gables and deep sloping roof were to set the standard for the succeeding ages. There were moments when these great waterfalls and deep pools seemed to them haunted, as Ruskin would have us believe, by demons and dragons, and many an ancient legend tells of how "by the power of the Good Law" they cast them out. Soon the towering rocks were crowned with little shrines to the merciful Kwanyin and other benign beings: it is not hard in these still places to believe that God is love, nor to worship Him under these kindly forms. Moreover,

monks who train themselves to meditate, and to find a unity in all life and the Buddha-nature in the exquisite things about them, cannot but develop a symbolic art, and soon the temples began to blaze with color within and without as they do to this day. It is not only the great altar-pictures that compel attention. Here you may see the old San Sin, or "Spirit of the Mountain," and the gods of the Northern Bear, Chil Sung, and the Kitchen God as they have been adopted into the Buddhist pantheon, and side by side with them are the seven Buddhas, like flames of a seven-branched candlestick, or the decorative angels of William Blake. Before them pilgrim-worshippers bow in intercession for the souls of the departed and make offerings of food. Here too one may see upon the altars in the "Hall of the Great Hero" the trinities Sakyamuni, Vairochana and Lochana or Amitabha with Miroku and Kwanyin, surrounded by adoring Bodhisattvas (*Posal*) and Arhats (*Lohan*), or early Buddhist saints.

Stereotyped as is the art of these temple frescoes and images, yet they breathe the spirit of devotion and are, indeed, as the monks will tell you, aids to meditation rather than "idols," as they are often crudely called. In buildings known as *Hannya* the equivalent of the Sanskrit *prajña* (wisdom) are found the Libraries of the Chinese Sacred Books; and these too are little more



Statue of Tamo, also known as Bodhi-Dharma, the great Indian contemplative priest.



The teachings of Buddha and the cults of the various sects were carried from India to China and from China to Korea, where they taught the people of those early days. From Korea to Japan was but another step which came in later years. The influence of the Chinese on the religious beliefs and practices in Korea is clearly shown by the existing statues in the shrines and temples as pictured in the engraving above, taken from the Seiran-an monastery temple at Suigen, Korea. The impress of India is seen in the elongated ears of the statues in the group, while the beards and eyes indicate the leaning towards the Chinese in art and sculpture. Korea is a wonderland of statues and imagery of the Buddhists, whose store houses are filled with treasures of painting and carving.

On the right is a giant stone statue of Buddha that stands at On Shin in Korea, typifying the coming of the Supreme Lord. In its expression and pose, as well as in its fantastic headdress, it is purely Korean.



IN THE BUDDHIST FASTNESSES OF KOREA

(Continued from page 28)

than aids to meditation. For whilst it is the art of China and especially of the pietistic and tantric schools which has prevailed, it is the spirit of the Indian or contemplative schools which survives in these Korean monasteries. Here the "Hall of the Great Hero" Sakyamuni, and the Hall of Meditation are of central importance. Korean Buddhism is in fact a blending, like that of China, of these three schools, and you may find young acolytes studiously getting by heart the lists of the patriarchs through whom in an unbroken succession the teachings have descended. As in China and Japan, they greatly honor Tamo, or Buddha Dharma, the great Indian contemplative. They will tell you how, when Buddhism was becoming too complex, a Korean monk, Taigo, went to China and brought back the simple and austere *Dhyana* or *Chan* teachings, known in Japan as Zen, which teach meditation and a poetic quietism.

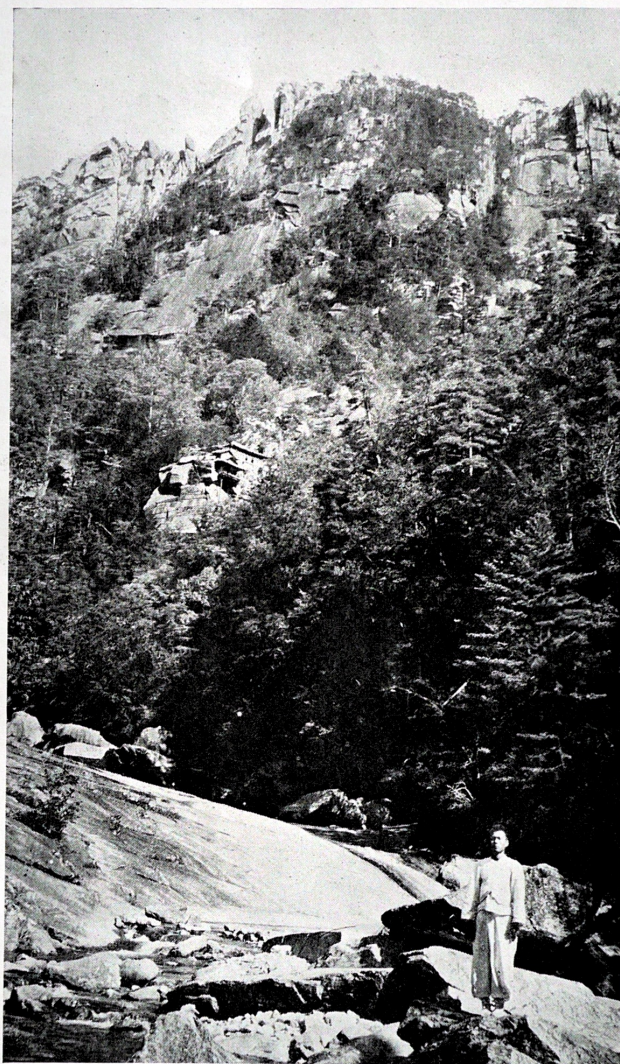
At sunset I was invited to join the monks at their silent contemplation; after bowing to the Buddha-images, they turned from them and sat in silence meditating for two hours or more; after which we sat late into the night discussing the teachings of the school; and again, long before dawn, they were at this most difficult of arts. In some temples the praises of Amitabha, the Buddha of Endless Light, are used as a help. In some the *Vajra* or thunder-bolt of Tantric Buddhism is clasped between thumbs and fingers pressed tip to tip, and this too is an aid to meditation. For three or four years in the great monastic houses of Heian or Pomosa they are taught the preliminaries, and then follows a four-year course upon the great Mahayana books, the "Lotus," the "Awakening of Faith," the Amitabha books, etc., and they maintain that these books have been since the Sixth century their main scriptures. But many, in fact the majority, get their training in less formal ways; one kindly abbot, 61 years of age, told me that he had lived in the same monastery since, as a child of seven he was adopted by the monks, and his calm, gentle bearing and sweetness of disposition are witness that the long years have not been spent in vain.

Such is Korean Buddhism in its mountain fastnesses, clearly a mixed Buddhism with the historic Sakyamuni as a central figure, with meditation as the chief exercise, and yet with some pietistic tendencies as evidenced by the place given to Amitabha and his Western Paradise, an Eternal Being behind whom the historic founder has disappeared. Ignorant the monks often are, and yet most of them will tell you that mind alone is real, that there is one Universal mind; and these are living truths to them. "There is one moon in heaven," said a young monk to me as the great harvest moon climbed over the shoulder of

the mountain, "but men see it from many sides and it is reflected in a myriad pools. There is one nature," he went on, "in mountain, tree and bird." "And in the mind of man," I added. This idealistic philosophy of the monks is akin to that of another mountain lover whose words remind us in the West how little we have developed our sense of the immanence of God. Wordsworth would be quite at home in these mountain monasteries. For here the Eternal Spirit is a living reality to many an earnest soul.

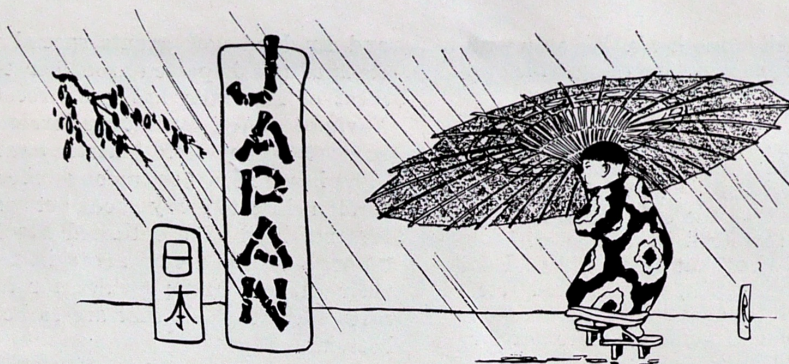
As I turned my face once more towards Japan and left these memorable mountains, my mind was filled with thoughts of the great service which Buddhism has rendered to Asia, and of wonder whether it had in itself the power to revive and to face the task of the new day. After it had united India under the great Asoka it went on in a victorious course through the wild tribes of the frontier into China, and there did much to reinforce the moral teachings of Confucius and to foster art and poetry. But it is in its Korean form that it has perhaps shown most clearly what it can do. The student of Japanese history will agree it was this Korean Buddhism

which led the Japan of Shotoku Taishi from confusion and barbarism into an orderly and splendid civilization. The great work of Buddhism, indeed, was the profound influence it exerted for a thousand years in establishing peace throughout Asia, and it is of vital importance to the peace of the world today that the Buddhist peoples should recover their old magnanimity and the spirit of love and service which was once theirs. (I understand



The Buddhist monks who first went to Korea, builded shrines and temples in the far mountain fastnesses. In the engraving above is one of the shrines of Kwanyin in the mountains of Kongo-san.

Continued on page 32)



JANUARY, 1922—ISSUED DECEMBER, 1ST, 1921

"JAPAN" AN ILLUSTRATED MAGAZINE OF ORIENTAL TRAVEL AND TRADE.
PUBLISHED ON THE FIRST OF EACH MONTH BY TOYO KISEN KAISHA
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JAMES KING STEELE, Publisher and Editor E. C. HUNKEN, Associate Editor

EDITORIAL COMMENT

Just Criticism and Deserved Commendation



NE of the big men of America recently returned from an extended visit in the Far East. He spent considerable time in China and also in Japan. As a cosmopolitan of the first order, one of the best informed men on general international questions, and an engineer of world-wide reputation, John Hayes Hammond's remarks command attention. We are not particularly concerned with his talk on political subjects, for every traveler—be he little or great—whether his visit be one of days or weeks or months in Japan—thinks that he is entitled to speak with authority—but we are deeply concerned, for the benefit of prospective travelers who may be planning a tour of the Orient, with his statement as to the reception and treatment of Americans in Japan. Contrary to the published accounts of returning tourists who seek to see their names in print and know that the easiest way is to give some story of ill treatment to the eager sensational press, Mr. Hammond is quoted as saying that "in all his journeyings about Japan he met with nothing but the greatest attention and consideration and that at no time did he observe anything that could be construed as an indication of ill feeling among the people of Japan against Americans."

Thus by the words of a thoroughly posted American of recognized authority, is the statement often reiterated in these columns substantiated, that Japan is the most delightful vacation place in the world and now is the time to plan to visit it.

Getting Acquainted

With the eyes of the world and the nation fixed on the Conference at Washington, the significance of the two commercial missions from Japan now en tour in this country are likely to be overlooked. They are, however, of almost as great importance industrially as the delegation to the Conference is politically. These two groups, one headed by the venerable and distinguished Viscount E. Shibusawa (who arrived in San Francisco), and the other led by Dr. Dan (who came by way of Seattle), although they may serve the delegates at Washington in an advisory capacity, are really here for the purpose of learning at first hand, of the thought and feeling of the business world and of the American people. It is their desire to meet and discuss with the representative men of finance and industry, such questions as may have a bearing on the problems that are

confronting the two nations. To accomplish this, and to enable the business of America to get in touch with them and to become acquainted, it is their plan to make an extensive tour of the leading cities of the United States before proceeding on to Europe. Delegations like these, composed of men of affairs in their own land—the bankers, the big merchants, the shipping men and manufacturers, newspaper publishers and the like—all of whom are represented in these two parties, properly met and understood, can do more to promote good feeling and cordiality than anything else. Even the ordinary tourist or traveler on business from America to Japan, can, if he go with an open mind and a willingness to learn, become an emissary of good will and a bearer of messages of friendship.

The Spirit of International Goodfellowship

When President Harding opened the Disarmament Conference at Washington, November 12th, he welcomed the delegates with a speech that will go down in history as one of its master utterances.

"A war-wearied world, struggling for restoration, hungering and thirsting for better relationships, crying for the relief of humanity and craving for assurances of lasting peace, is pondering the inexcusable cause of the great war, its incalculable cost, its unspeakable sacrifices, its unutterable sorrows which humanity cannot forget or justify."

he said, in commending the profound subject to the Conference. Then he added a warm welcome from the people of the United States, in which with a few simple words, he told the delegates from other lands just what was this country's position in the matter.

"We harbor no fears; we suspect no enemy; we contemplate or apprehend no conquest. Content with what we have, we seek nothing which is another's."

Travelers from America to all parts of the world should read this part of the speech carefully, as it is a fine, lucid and patriotic expression of our national position that is in itself the gospel of international goodwill, as follows:

"Gentlemen of the Conference: The United States welcomes you with unselfish hands. We harbor no fears; we have no sordid ends to serve; we suspect no enemy; we contemplate or apprehend no conquest. Content with what we have,

we seek nothing which is another's. We only wish to do with you that finer, nobler thing which no nation can do alone.

We wish to sit with you at the table of international understanding and good will. In good conscience, we are eager to meet you frankly, and invite and offer co-operation. The world demands a sober contemplation of the existing order and the realization that there can be no cure without sacrifice, not by one of us, but by all of us. I do not mean surrendered rights, or narrowed freedom, or denied aspirations, or ignored national necessities. Our republic would no more ask for these than it would give. No pride need be humbled, no nationality submerged, but I would have a mergence of mind committing all of us to less preparation for war and more enjoyment of fortunate peace."

A Sensible Proposal

In Siberia and in China, wherever America wishes to establish her influence in Asia, Japan is looked upon as an obstacle in the way, Motojiro Shiraishi, one of the prominent business men of Japan, is quoted as writing in a Japanese paper. For Japan, America seems a dangerous rival. Upon second thought, this is narrow-mindedness on the part of these countries.

Both Siberia and China have each a vast territory the development of which requires huge sums of capital. Japan's capital alone will never suffice to unfold the hidden treasures stored in those regions. America's abundant capital and superior technical knowledge are indispensable for the work. This being the case, Japan has only reason to welcome America's business penetration in the Far East.

Let Americans invest money in China, they will ere long find out for themselves that, contrary to their imagination, it is not after all an easy job to secure much profit in China. Let Chinese come closer to Americans, they will soon learn to their dismay that the sons of Uncle Sam are no easy beings to deal with—the Chinese will find them fair but hard-headed business men. The present difference between America and Japan in the Far East is the result of triangular ignorance among Japanese, Chinese and Americans.

It behooves Japan, therefore, to show broadmindedness by co-operating with America in the development of China and Siberia. It is clearly foolish for America and Japan to compete for small gains in these countries. Wiser it is for them to co-operate with sincere heart and friendship.

Opening or Closing the Door For World Commerce

In the Covenant of the League of Nations, there is stated (Article XXI) "that provisions shall be made through the instrumentality of the league to secure and maintain freedom of transit and equitable treatment for the commerce of all states." This provision is the embodiment of one of President Wilson's fourteen points which urged the equal opportunity for all nations in commerce and trade. This is a principle which no one can reasonably object to, and yet it has been ignored in practice, and the old spirit of commercial exclusionism has been given a fresh revival by the leading trading nations.

Here are a few examples of current exclusionism. England has for some time had an arrangement with her colonies by which the goods imported from the mother country were charged a lower rate of duty than the goods imported from foreign countries. Since a year before last this privilege has been rendered reciprocal,

and England now grants special tariff rates to certain commodities imported from her colonies. The Government of Australia has quite recently put into force a Navigation Act, forbidding foreign ships from engaging in coastwise service. America has also enacted the Jones Shipping Act, which, among other provisions, prohibits foreign ships to carry goods between the Philippines and the mainland of the United States, grants differential tonnage dues and customs tariff for American ships and their cargoes and provides for lower railroad freight rates for the goods that are to be carried on American bottoms.

It is thus evident that the practical tendency is moving in the opposite direction from the ideal. Here, then, is a strong reason why the vital cause of economic open door of the world which is the only true basis for permanent peace and prosperity, should be discussed and settled instead of applying it to one country only.

IN THE BUDDHIST FASTNESSES OF KOREA

(Continued from page 30)

that they have their representative at the Disarmament Conference in Washington, and one hopes that their appeal will be more effective than it was at Versailles.)

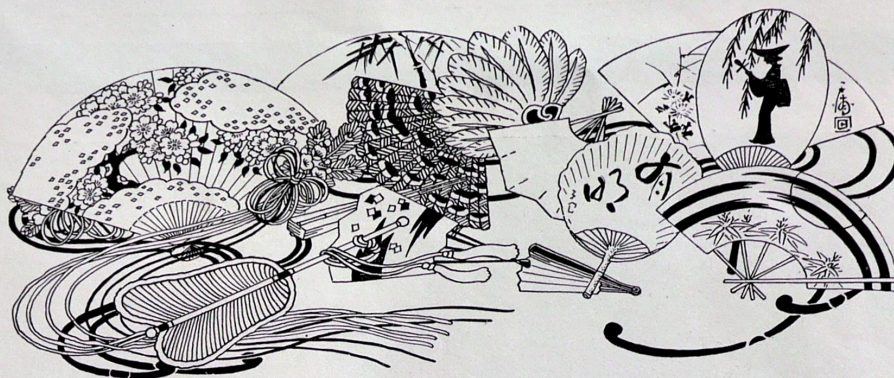
In Korea Buddhism has a very delicate task; it is largely dead amongst the lay-people and it is not succeeding at present as a bond of union between the Koreans and Japanese. In the heart of the Diamond Mountains one sees a replica of a monument of another ancient religion which at one time ran a victorious course through parts of Asia. This Nestorian stone was being set up in the Chinese capital by Christian missionaries just about the time that the first Buddhist missionaries sailed from Korea to Japan. They were cordially welcomed to the capital as being "men of peace, free from verbosity, and full of mystical faith." And indeed the two great religions should find no great difficulty in working together in establishing the world's peace. Whatever their origins they have come to believe in the fatherhood of God and the brotherhood of man, in the power of love to conquer hate, and of truth to prevail over falsehood. To both alike materialism is the chief enemy. Is it not time that idealists forgot their particular labels and worked together for great causes? As one stands among the mighty trees of Koyosan, and reads the inscription of the sixteenth century set up by the Japanese conqueror of Korea as a memorial to friend and foe alike, one is constrained to acknowledge that here was a spirit more Christian than that of most of us who call ourselves by the great name of Christ and indeed his followers and those of Sakyamuni have little reason to oppose one another. It has come home to me more and more in the quiet haunts of Buddhism, from the little shrines of Ceylon to the mighty temples of Japan, that here the spirit of God itself has been at work, and that that spirit will draw Buddhists and Christians very close together if they will allow it.

The Korean people who have been greatly moulded by Buddhism, and in whom there is an affection and a charm of manner which remind one of their great teacher, are learning many things also from the religion of Christ, and one wonders if this nation, already so largely Christian, has not other rich gifts for Japan. It is of immense importance that the peoples of these two eastern nations should work together in the true spirit of Gotama Buddha and of Jesus Christ. I know no other land, unless it be India, which is of such vital interest to the visitor at this time, whether he be interested in problems of religion or of politics.

*Exquisite Modes
for Mid-Season
Affairs*

From left to right above: fur trims a chiffon brocade, a crepe de chine frock has unusual side panels, and large velvet roses adorn another crepe de chine dress. Below: metal brocade is combined with black crepe satin, and a chiffon velvet shows a surplice front and high back.

Fashions courtesy of I. Magnin & Co.



News of the Japan Societies in America

Bulletin of the Japan Society of Boston

Vice-Presidents:
Rev. Thomas Van Ness, D. D.
Mrs. J. Malcolm Forbes
William H. Randall
Mr. Courtenay Crocker

CYRUS E. DALLIN, President

Treasurer:
Endicott Marean
Secretary:
Miss Jessie M. Sherwood
200 Devonshire St., Boston

The Japan Society of Boston was founded November 4, 1920, "that the people of America and Japan may have a better understanding of the aims, thoughts, and motives that govern the two nations, and that our mutual relations may be animated by just and sympathetic considerations."

"People are afraid of a conflict of races; people think that some of the greatest ancient races of the East may be led into mortal struggle with the European peoples. If our attitude to them were governed by Christian principles, there would be no risk of any such conflict. I hope and I believe that it will be averted if we try to apply in our national policy those Christian principles which we profess. The sense of human brotherhood was never more needed than now, at this precious, this critical moment."—Lord Bryce.

The above quotation from Lord Bryce seems particularly adapted to the present moment with the Conference on Disarmament at Washington in session. For surely a program which includes not only the limitation of armament, but the whole broad problem of the Pacific, and the unsettled questions of the Paris Conference, will give us ample scope for the application in our national policy of those Christian principles which we profess, and in which even a trained diplomat sees the only hope of international reconciliation.

Among our writers and thinkers are those who believe the Conference foredoomed to failure by reason of the multiplicity of questions to be discussed. But if the Conference should fail, most of us will find little satisfac-

tion in attempting to exculpate ourselves at the expense of an agenda sheet. It will be our failure; if we are to find an excuse it can only be that we allowed ourselves to be misled by the reckless malice of an irresponsible yellow press.

The comparison of Japan to Prussia, of which some of our papers are so fond, shows just enough ingenuity to warrant a critical examination. The recent Prussian disaster is in some sort attributable to the survival of the worst elements of feudalism through an incredible advance in material civilization. Japan also shows traces of the feudalism which she abandoned only sixty-odd years ago. Japan also shows a tremendous advance in material civilization. But here the comparison ends. There is not, and never has been, a philosophy of "blood and iron" in Japan. Such military efficiency as has been developed—forced upon her by her contact with Western civilization—is already arousing protest, the depth and sincerity of which are attested not only by the press throughout the country, but by such incidents as the lecture tour of Mr. Ozaki, in which 90 per cent of his crowded audiences voted for disarmament.

Moreover, that amazing speed of development which has made a commercial power out of the feudal civilization of but a little time ago, is pushing forward to further democracy. Last month saw the return of Prince Hirohito from a European tour; the first time in history that a member of the royal household has left the country. Imperial seclusion is giving way to real contact with the people.

Again, it is from Japan that there comes to the League of Nations Assembly at Geneva, the request for an international educational conference, as an antidote to a narrow form of nationalism, "the result of ignorance and the cause of international disputes."

Viscount Makino, Minister of the Imperial Household, speaking at the Tokyo Club on July 1st, points out that: "The interest of one nation is so interwoven with conditions in other countries that interdependence between nations and peoples has never been so real as now. Sovereigns and peoples all have to think internationally and act accordingly." Thus, it is apparent that Japanese liberalism does not need our example.

But what Japanese liberalism does need is our co-operation. Throughout the country, the newspapers eagerly wait for each scrap of news that shows some trace of cordiality on our part, some token of good will that they can lay before their readers as evidence that democracy is really the dwelling place of fair-mindedness, and that international justice is to be expected of free peoples. If when the American-Japanese problem is brought before the Conference, our selected national spokesmen reflect a spirit in us of contempt and race hatred, all too thinly veiled with indifference; if when America speaks as a whole, it speaks with the voice of the yellow press, then, indeed, the courage of the Japanese leaders may give way before the hopelessness of their task, and in a week the whole shining fabric of their aspirations may be carelessly kicked into the dust.



Viscount Eiichi Shibusawa, the Nestor of Japanese business circles, who is now in America on a mission of fraternity and goodwill to the business men of this country, is one of the world's great philanthropists and captains of industry. Although frequently offered the portfolios of different offices by his government in recognition of his exceptional ability, he has consistently remained aloof from official positions in the belief that he is of more use to his country as an individual than as a ranking representative. He was the founder of the First Bank and of the Tokyo Savings Bank, and was also one of the prime movers in forming the Tokyo Chamber of Commerce, of which he was Chairman of the Board from its inception to 1915, when he resigned because of ill health. His history may well be said to be the history of the economic and financial development of Japan. His activities have been in finance, in industry, such as cotton spinning, electric power development, harbor construction and reclamation in Japan, as well as the building of railroads and power companies in Korea. At the advanced age of eighty-one he is for the fourth time touring the United States, where his personality and acquaintance will be of utmost value in bringing the business men of the Atlantic Coast to a realization of what such great men as Viscount Shibusawa are doing and planning across the Pacific.



In Japan writing is done with a brush with India ink and calligraphy is recognized as a fine art—an accomplishment that is necessary to all well educated persons. In addition to this, the composition of poems, epigrams, and mottoes, and their lettering, is especially prized and such writings, done on a strip of silk by the hand of some famous man are held in high esteem by those who are so fortunate as to receive them. Some of the prized decorations of the Japanese house are these poems, which are to be seen in places of honor over the doors or in the tokemona of the chief room. Viscount E. Shibusawa, who was a passenger on the Shinyo Maru, is a talented artist in composition and writing and the products of his brush are eagerly sought. During the voyage across the Pacific he wrote and presented to Captain Y. Maki, commander of the steamer, the kakemono, which is being held up proudly for inspection by the Captain. A free translation gives an insight into the noble sentiments of the aged author: "Virtue is never isolated—it always has good neighbors."



Scene on the Shinyo Maru when the mission headed by Viscount Shibusawa was welcomed by the president of the San Francisco Chamber of Commerce and the Japanese Relations Committee. From left to right they are: Z. Horikoshi, M. Zumoto, Dr. J. Soyeda, Viscount Shibusawa, Wallace Alexander, president of San Francisco Chamber of Commerce; Walton N. Moore, S. Yada, Consul-General of Japan at San Francisco; George Shima, William Sesnon, and Robert Newton Lynch, vice-president and manager of the Chamber of Commerce.

Prominent Business Missions From Japan Confer With American Captains of Industry.



WITH the eyes of the world centered on the doings of the Disarmament Conference and particularly interested in the activities of the Japanese delegation, the importance of the two industrial missions now in America is likely to be overlooked. These two groups of men, the most prominent in Japanese finance and industry, came by different routes and are acting along entirely independent lines. Their object is to familiarize themselves by personal observation and contact with business conditions in America, with the political situation and also with the feeling of the American people. At the same time it is expected that through acquaintance with the business men of this country, a better understanding of the aims and objects of Japan and a mutual understanding will be achieved.

The party which arrived in San Francisco was headed by the vener-

able Viscount Eiichi Shibusawa, who, since his first visit to Europe in 1867, has been a power in Japanese politics and industries. Although not now occupying any official position, he is recognized as one of the leading factors of Japan and it was through his personal efforts that the Vanderbilt mission and the Japanese Relations Committee of the San Francisco Chamber of Commerce made their visit to Japan. Accompanying the Viscount Shibusawa were Dr. J. Soyeda, Mr. M. Zumoto, Mr. M. Masuda, K. Kobata, Dr. K. Hosaka, and Mr. G. Yaita. They arrived on the Shinyo Maru and were met at quarantine by the Japanese Relations Committee of the San Francisco Chamber of Commerce, headed by Wallace Alexander, president, and Robert Newton Lynch, vice-president and general manager. A delegation of prominent Japanese citizens led by Consul General S. Yada, was also present. During their stay in San

Francisco the mission was entertained lavishly and after a stay of two days, went on to Chicago and New York. On December 2nd, they were the guests of Poultney Bigelow, chairman at a dinner given by "The Ends of the Earth Club." After an extended tour in the Eastern States, where they will confer with various Chambers of Commerce and industrial bodies, they will return via the Southern States to the Pacific Coast, and thence to Hawaii and Japan.

The value of the work of a mission like this, representing as it does the advanced thought and business brains of the empire, cannot be overestimated, and not the least of the benefits which will surely come from it will be the return visits made by representative groups of American people in the near future.

Second Mission Arrives at Seattle

Arriving at Seattle, under the leadership of Dr. Dan, president of the great Mitsui Company, was another



M. Zumoto.

group of business men which included Mr. J. Inouye, governor of the Bank of Japan; Mr. T. Wada, president of the Fuji Spinning Company; Mr. K. Matsumoto, president of the Meiji Mining Company; Mr. G. Fujihara, president of the Oji Paper Co.; Mr. R. Fukao, managing director of Osaka Shosen Kaisha; Mr. K. Hara, financier and director of many enterprises; Mr. Y. Hoshino, director of the Kojima Bank of Osaka; and others, with their assistants and secretaries.

This party was met on arrival in Seattle by Mr. T. Teshima, manager of Mitsui & Company's San Francisco office, who accompanied them on their Eastern visit. It is the intention of the party, at the conclusion of the tour of the United States, to continue the journey to England and European countries, returning the visit made to Japan by a group of prominent British business men some time ago.

While neither of these groups are directly connected with the Disarmament Conference delegation, their presence in America at this time is most opportune, as it gives opportunity for the American men of affairs to become acquainted with these men of their own type from the other side of the Pacific, and the free and frank interchange of views thus achieved cannot fail to be productive of greater harmony and better understanding.

H. Dockweiler, one of the secretaries of the American Embassy at Peking, returned on the Shinyo Maru on a three months' leave in this country.

Arriving on the Shinyo Maru was a party of 22, en route to Washington, where the members are to act on the staff of the Japanese delegation to the Disarmament Conference. Among them were E. Kimura, Y. Sugimura, Dr. S. Tachi, Y. Kuno, Professor K. Negichi, Y. Tomita, Y. Kamuchi, T. Kawagoye, E. Fukai and M. Odagari.

K. Mochizuki, member of Parliament and well known in political circles of Tokyo, arrived on the Shinyo Maru, en route to Washington.

A. Weigall, general manager of the Korea Mining Company, with headquarters at Seoul, was a passenger on the Shinyo Maru. He came to San Francisco to confer with Harry Bostwick, president of the company, on business matters.

Charles B. Potter, who has been traveling back and forward across the Pacific on Toyo Kisen Kaisha ships for the last 15 years, arrived in San Francisco on the Shinyo Maru. He is an engineer with large business interests in the Orient.



Dr. J. Soyeda.

Mrs. N. A. Moller of Shanghai was on the Shinyo Maru, returning to San Francisco to spend the holidays with her son, who is a student at the Tamalpais Military Academy. She will return to the Orient early in the year.



In addition to the Shibusawa mission now in America, there is a second one which arrived by way of Seattle and is touring the United States. This was headed by Dr. Dan, president of the firm of Mitsui and Company, one of the great commercial institutions of the Orient, who is shown in the insert at the left in the above engraving. In the group are, from left to right: Mr. Jinosuke Inouye, Governor of the Bank of Japan; Dr. Dan and Mr. Toyoji Wada, president of the Fuji Gas Spinning Company. In the delegation accompanying these gentlemen were over one hundred other business men.

Sailing for Kobe on the Shinyo Maru were Mr. and Mrs. Kent Clark. Clark has been spending a vacation in this country, during which time he toured the principal cities of the United States, investigating hotel conditions and improvements which he might apply to the Oriental Hotel in Kobe, of which he is the manager. They were accompanied by two small children and a nurse.

Mrs. K. Takeda, wife of the Consul General of Portland, returned to Yokohama on the Shinyo Maru for a brief vacation.

The Shinyo Maru took a number of well-known Shanghai business men on the last trip from San Francisco. Among these were Mr. and Mrs. G. H. May, Mr. and Mrs. A. E. Payne, and Mr. and Mrs. C. Kupfer.

30 NEW TAXICABS TO OPERATE IN KOBE

New Company to Begin Business With
2,000,000 Yen Capital.

Kobe will soon have a fleet of taxicabs on its streets. Arrangements have been completed for the establishment of the new Kobe City Taxicab Company. This firm was promoted by a number of leading business men in Kobe some time ago, but its inauguration has been considerably delayed, owing to the financial condition.

Thirty Chevrolet cars especially built by the General Motors Company in America suitable for the Japanese roads, have already reached Kobe. The new service running through the center of the city began October 15th.



Mrs. Kent Clark of Kobe,
Japan.

The Late Premier Hara

When the assassin's dagger snuffed out the life of Takashi Hara, late premier of Japan, one of the world's statesmen was gathered to his fathers.



The late Premier of Japan, T. Hara.

He was born at Morioka in 1854, and studied law at the Law College of the Department of Justice. Instead of graduating, however, he left his class to become a newspaperman on the staff of the *Hoshi*. When Marquis Inouye was sent to Korea in 1882 as special envoy, he went with him as special correspondent and on his return became an official in the Foreign Office for a time. He then went to Tientsin as consul, and was after sent to Paris as Secretary and Charge d'Affaires of the Embassy. This was in 1886. When Marquis Inouye became Minister of Agriculture and Commerce, he was made his personal secretary and continued to act in that same confidential capacity when Count Mutsu succeeded Inouye in 1890-92.

When Count Mutsu went to the Foreign Office, he went with him and was Director of the Commercial Bureau, which position he filled until 1895, when he became Vice-Minister. In 1896 he was appointed Minister to Korea, which post he resigned in 1897 to return to his first love—newspaper work—as editor in chief of the powerful *Osaka Mainichi*. When Prince Ito raised the banner of the Seiyu-kai, political party, he was one of his right-hand men and filled the chair of Minister of Communications from December, 1900, to May, 1901.

For the next five years he was back in newspaper work as editor of the *Osaka Shimpō*. In 1906 he was again appointed to the ministerial post, which he resigned in 1908. He then made an extended tour of America and Europe, and on his return re-

entered the Cabinet as Minister of Home Affairs in 1913-14.

After the fall of the Terauchi Ministry in 1918 he was made Premier, and formed a Cabinet that was recognized as one of the strongest the country had had for years. With his appointment as Premier, Japan had for the first time at the head of its government a plain, untitled man of the people, who had arisen to his high post through sheer force of merit and ability.

When Mr. Hara formed his Cabinet he met with much opposition among the bureaucrats and militarists, but the people were behind him.

"My ideal has at last been realized," Marquis Okuma, the Grand Old Man of Japan, is quoted as declaring at that time.

"The whole nation should support the Hara Ministry, if they are really desirous of the development of Constitutional politics in Japan," continued the Marquis. "Certainly the new Ministry is overloaded with a number of problems, political, diplomatic or otherwise, which are indeed difficult to solve. But let the Hara Cabinet try its best, being always convinced that the Cabinet has the people at its back.

"In any country or in all times great men appear at the critical moment. They are always young men and solve difficulties which old men cannot solve. In the past years, since the war broke out, many new men

(Continued on page 41)



Mrs. N. A. Moller, who returned
recently from Shanghai.



Facing Union Square

*Lounge
in
Lobby*

HOTEL ST. FRANCIS
SAN FRANCISCO
MANAGEMENT THOS. J. COLEMAN

*Mural
Dining
Room*

The ST. FRANCIS is a really great hotel, not only because of the super-excellence of its service, convenience, luxury and refinement, but especially because its higher appeal lies in something nearer the heart than these. On entering the ST. FRANCIS, one feels at once the personality of a real host, the warmth and friendliness of home, the true spirit of welcome.



THE LATE PREMIER HARA

(Continued from page 39)

have appeared in America, England, France and other countries, and they have realized a number of great things which old men could not realize. Japan should have also new men, vigorous and young, who are able to handle all important business successfully."

And so it was that this critical time brought forth Takashi Hara. He came into power in troublous days, and set his face resolutely to the task that was before him. He was in sympathy with the world-wide movements for better feeling among the nations, and was from the first a believer in the peaceful solution of the disarmament problem. He leaves behind him a name among Japan's great.

CHESTER DOYLE IS APPOINTED DIRECTOR OF TOURIST BUREAU

Chester Doyle was appointed a director of the Hawaii Tourist Bureau recently by Governor Wallace R. Farrington, his term of office to be one year, say the Honolulu papers.

"Glad Hand Chester" Doyle is known in all corners of the globe, from Montreal to Buenos Aires, from New York to Colombo and from Java to Australia, and New Zealand.

He has traveled to all the far places of the earth, has a personal acquaintance with fascinating and cosmopolitan persons of affairs. He has spread, wherever he has gone, the gospel of Hawaii and the advantages of the Paradise of the Pacific as a tourist resort the year 'round.

It was this peculiar faculty, this acquaintanceship in the developing countries on the borders of the Pacific and its sister seas, that led one of the largest hotel corporations in America to look to Hawaii for the man to build up their organization in the Orient, India and the Antipodes. This company was won to Hawaii through hearing Chester Doyle boost it. It concluded that if Doyle could persuade John McE. Bowman, its manager, to turn the hotel system's publicity bureau over to the boosting of Hawaii, he would be the logical man to send out as a missionary for its hotels. So it came about that Doyle went on a 67,000-mile jaunt that cost half a dollar a mile. And all the way around he took the word of "Jim" Woods, one of Bowman's executives and well known to many Honoluluans as the former hotel manager at San Francisco, to "whoop it

(Continued on page 46)



WHEN visiting
Los Angeles you
will find it to
advantage to
sojourn at Hotel
Clark. Every
desired luxury,

refinement and convenience. Situated in the heart of the city. Easily accessible to theatres, stores and public buildings. Car lines to beaches, mountains, missions, just a few steps away. Write for illustrated folder.

FREE AUTO BUS MEETS ALL TRAINS

**FIVE HUNDRED and FIFTY-FIVE
ROOMS with private bath**

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Both European and
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**HOTEL -
WHITCOMB**
AT
CIVIC CENTER
SAN FRANCISCO

HOTEL WHITCOMB
FIREPROOF
400 ROOMS
American-European Plans
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The Palace Hotel

Management of Halsey E. Manwaring.

where *Historic Ties*
for seventy five years have bound
the "Occident" to the "Orient."

700 Rooms
700 Private Baths
European Plan.

In the heart of
the financial district.
San Francisco, California

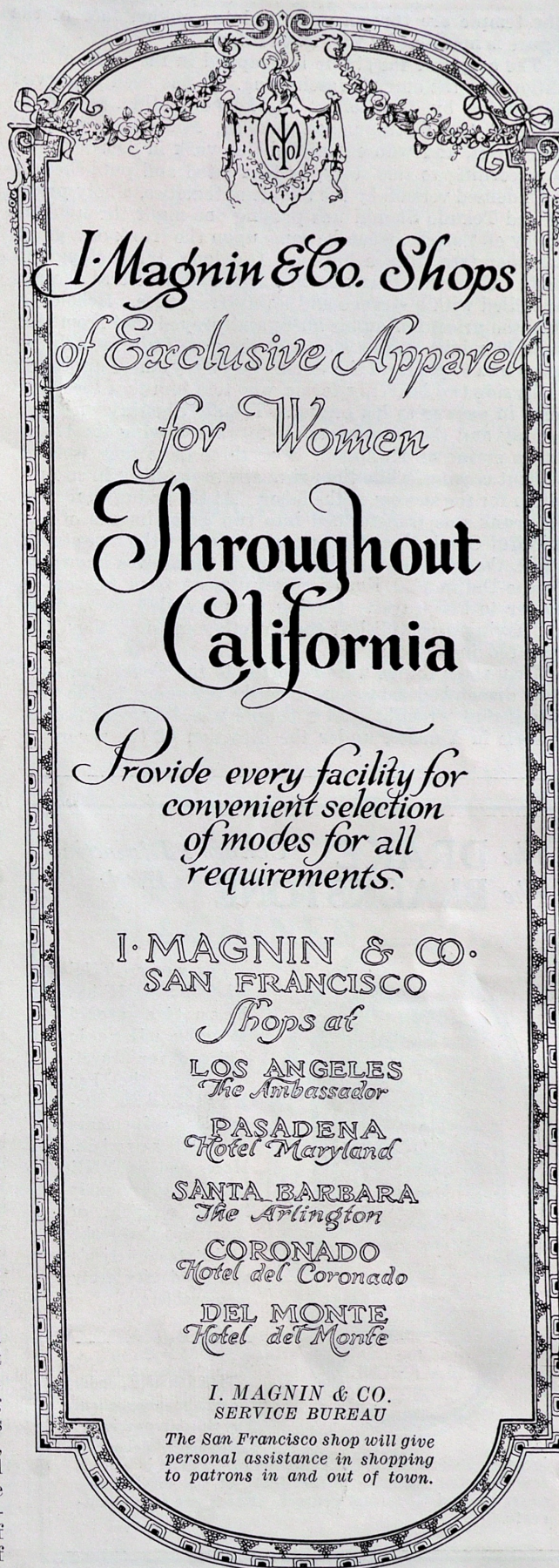


mobility in its attitude, an indulgence in its placid countenance, as if it knew the trials and tribulations of humanity, but also knew of the peace that passeth all understanding which comes to those who have achieved to the state of the blessed. In the very impassivity of the figure there is a profound sense of the permanent. It looks out on a world that has changed from the throbbing city of a million or so to the country village and the restful farms. Through its contemplative eyes it has seen humanity come and go, in the serenity of its vigil of a half thousand years. From its place of calm it seems the immutable link that binds the past and the present. Today it looks down on the thousands of pilgrims and sightseers, who come to stand before it in wonder and admiration, with the same immutable expression—the same dreamy, comprehensive placidity, that knows neither beginning nor end and gives to all who put themselves in the mood to receive it, its benison of peace and understanding.

We saw the Daibutsu, many, many times, under conditions of utmost variety. We watched it emerge from the shadows under the silver radiance of the full-orbed moon, and stood in awed silence as the light fell on its face and imperceptibly slipped away to the other side as the queen of heaven continued her arched course. We saw the mists of the early morning appear out of the half light, like swaddling clothes around the giant effigy, and fade as the first light came, revealing the Buddha in its full majesty—the sun lighting the unruffled countenance and bringing out the sweetness and patience of that eternal bronze face. We saw it in the full noon with the sun blazing overhead and when the long shadows were flung across its face by the tall pines and cryptomerias that stand sentinel round about. We watched it as the night came on, and as the stars slipped silently out, inlaying the roof of heaven with their gold and silver patinas. We saw it in the rain, when the storm gods swept in from the sea, clothed in the majesty of storm and wind, with raiment of mist and of rain. Most frequently, we saw it in the morning light, when the full face shone in the sun and the whole figure seemed to breathe the spirit of peace. Ever and always—no matter what the time or the conditions, the great Buddha was most impressive and brought to us a message of calm and blessing.

Of course, these were not the only things we saw in our rambles about this delightful neighborhood. The town, with its ten thousand inhabitants, covers a vast area, and today, despite the various fires, floods and calamities that have occurred since the palmy days of old, has some forty Buddhist temples and nineteen Shinto shrines. Eighteen of these Buddhist temples are those of the Nichiren sect and still attract thousands of worshipers to the place. We visited nearly all of these at one time or another, and found in each of them something to interest and entertain. Sometimes it was an aged statue with a curious bit of history or legend woven about it, such as the great statue of Kwannon at Hase-no Kwannon, which is not far from the Daibutsu.

Here was a huge, rambling structure, said to have been founded in A. D. 736, and reconstructed on the present lines in the fifteenth century. It was located on a high terrace from which magnificent views of the surrounding country were had. The chief feature of interest in this shrine was the huge statue of the eleven-faced Kwannon, or goddess of mercy, carved from a single piece of wood and heavily gilded. It stands in total darkness behind the altar and is visible only by the aid of lighted candles carried in by the priests for a small fee. During one week of the year, from the 12th to the 18th of March, the doors of



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the temple are thrown open and the golden face of the figure is manifest by the light of day.

The origin of the statue is wrapped in the mists of tradition, yet the story is fascinating. It has been preserved in writing by direction of the Emperor Uda, who commanded the distinguished scholar, Michizane, to perpetuate it, and who completed the work in 896.

According to this story, as translated and published in a condensed version by the temple authorities, a holy priest named Tokudo Shonin was passing one night through the valley of Yamato, when he came upon the trunk of a giant camphor tree fully a hundred feet long, lying along the path. From the trunk came a soft radiance and the air was filled with a strange and lovely fragrance. Beholding this, the priest fell on his knees and prayed that from this wood he might carve a statue of the god, and that help be given him to perform the work. Suddenly, there appeared at his side two heavenly forms, who told him that they had come in answer to his prayer. Tokudo Shonin continued to pray and the messengers set to work hewing the trunk into a statue of Kwannon. For three days they worked without ceasing, while the priest strove mightily in supplication for the success of the labor. At the end of that time the trunk was transformed into two great images of the Merciful One and, at the urgent request of the awe-struck priest, the two celestial visitors made themselves known as Tensho-Daijin and Kasuga-Myojin, sent from heaven in answer to his prayer. Having thus revealed themselves, and having accomplished their earthly mission, they disappeared in a cloud.

When these things were reported to the Court, the Empress dispatched a messenger to do reverence to the two statues thus wrought, and a temple was duly constructed at Hase in Yamato, under the direction of the reverend

Gyogi Bosatsu. The fane was opened and consecrated with great pomp and ceremony and the statues consecrated. The fact that there were two of them and that they were almost identical puzzled the Boastsu very much, but he solved the problem by ordering that the one carved from the base of the tree should be placed in the Hase temple, and that the other should be carried to the sea shore and committed to the care of the sea god, that his waves might bear it to whatever place the Kwannon might select for her own use.

Then for sixteen long years nothing was heard of the wonderful statue which had thus been sent out on an unknown mission.

Then came the great news. Some fisher folk on Sagami Bay, off Kamakura, came upon a strange object floating on the waves which emitted an unearthly radiance. It was conveyed to the shore, amid great rejoicings at the thought that the long-lost goddess had come back, and a rude temple built at the landing place to receive it. To this all the region round flocked to worship. When the news reached the Emperor he ordered a temple suitable for the reception of the mighty image to be erected, and it was given the name Shin (new) Hase-dera to differentiate it from the one at Yamato. It was also called the Kaiko-San, or the "Temple of the Radiance of the Sea," because of the effulgent light that shone from the statue when it was found on the waves. This famous Kwannon, of mystic origin and recovery, has, since the building of the temple, been worshiped by hundreds of thousands of pilgrims seeking the compassion and help of the Merciful Goddess, who is the incarnation of brotherly love, and whose radiance is without stain, and whose universal loving for humanity led her to renounce the joys of Paradise and come to earth, there to guide the feet of weary pilgrims to the haven of eternal peace in Nirvana."

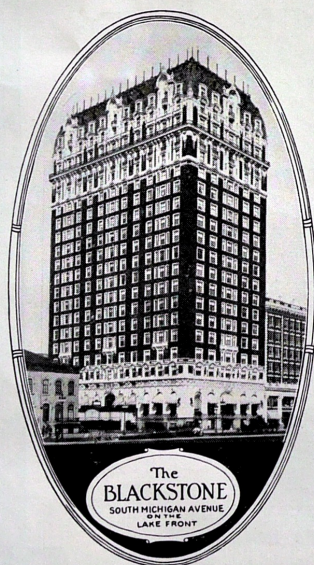
During those long and pleasant days of our outings at Kamakura, we visited most of the temples that remain. Monuments they stand to the former glory of the place, impressive in the solitude and even in their present state. From their mossy steps, or under the shadows of their ancient porticos, we looked out over the landscape and listened to the lore of the priests, whom we found always ready to tell the tales of the long ago, interwoven with many a picturesque legend and anecdote.

We can never forget the morning, when we went to Engaku-ji, the foremost temple of the entire region, and there met a bent and wrinkled priest, in appearance aged beyond calculation, whose store of knowledge and lore of this place was vast and entertaining. Best of all, he loved the place and came to it regularly on his pilgrimage, and he could and would talk about it.

So we sat with him and shared our lunch with him, and listened, fascinated, to the words that came from his lips like drops of crystal from the well-spring of the past. From him we learned how Engaku-ji was founded by Tokimune, the seventh Hojo Regent, in 1282, and became the stronghold and sanctuary of the Zen sect of Buddhism; the contemplative sect which teaches that every man may gradually purify his own soul and achieve the knowledge of Buddha through religious meditation and the gospel of silence; an introspective philosophy that inculcated an indifference to death and the daily dangers that beset the life of warrior and worker alike, which made a powerful appeal to the fierce fighting samurai of those days, and came to be a potent factor in the development of the doctrine of Bushido or the chivalry of Japan.

The lovely valley, enclosed by rocky walls and green rolling hills, shaded by great trees and whispering bamboos, the very atmosphere of the romantic spot, seemed to be pervaded by holy peace and monastic calm, that were at variance with the tales of ruthlessness exhibited by the founder of the temple in his fierce patriotism.

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location overlooking Lake Michigan. Yet it is only a few minutes' walk from the heart of the city's business, art and theatrical centers. Rates are very moderate.

For Tokimune was a doughty warrior and not afraid to fight. When the great Kubla Khan, ruler of all Mongolia, and the most powerful ruler in Asia, in 1280, sent his emissaries to demand that Japan pay tribute to him, Tokimune received them coldly and, after listening to their messages, bade his officers cut off the heads of all but one, whom he sent back to his lord with the bloody heads of his companions as his answer and defiance to the insulting command.

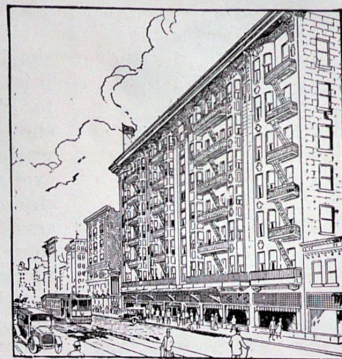
This answer brought forth the Mongolian invasion two years later (1282) when the assaulting hordes were given a decisive defeat, before they even landed on Japanese shores.

Under the ciceronage of the reverend father we walked about the temple grounds, past the time-torn juniper tree that stands like a sentinel of the past, beside the gate, under the great tower gate of fine Shinto architectural lines stood merging ourselves into the stillness, to admire the effect of the mighty structure against the lofty cedars, the simplicity of its mighty curves and up-turned gables of its heavily thatched roof conveying a sense of impelling majesty and strength.

We listened to him as we came into the dimness of the *Butsuden* or Hall of the Images and stood before the great Buddha, once resplendent in its glowing gilding, but now black with age; a large and ancient statue executed in 1381 by a Chinese artist named Kyoden; saw the granite shaft that sits on the back of the huge tortoise, on which is inscribed, "For the protection of their country," which was built by popular subscription in memory of those who died in the Japan-Russian war of 1904-5; passed the caves on the shadowed hillside thick set with myriad images of Kwannon; stood for a moment to look back over the magnificent tower gate embowered in its solemn cryptomerias, studied the finely painted and heavily lacquered statue of Tokimune, which is in a small temple on the way, and came by the path that leads along the upper side of the beautiful "Lake of the sacred fragrance" to the Shariden, the oldest building in Kamakura, which has miraculously escaped the havoc of the ages and stands today the sole link that binds the present to the days of the resplendent Kamakura period. This is a small temple, a perfect example of the Sung type of Chinese architecture, which is under the protection of the Imperial government. It was originally built to enshrine one of the most sacred Buddhist relics—no less than one of the teeth from the upper right jaw of the Buddha himself, which was obtained in some supernatural way after the death of the great teacher in 543 B. C. It came into the possession of a Chinese priest and after long repose in the temple of Noninji in the capital of China, was borrowed by the Shogun Sanetomo, that he might worship it in his own land. On the way back to Kamakura his messengers were intercepted by the officials of the Emperor Juntoku, who bore the valuable relic to the Imperial palace in Kyoto. After much negotiation that almost broke out into war, the relic was sent to Kamakura, and in 1301 placed in the Shariden at Engaku-ji, where it reposes in a crystal casket within the holy of holies.

According to those of the faith, it is through its benign influence that the venerable building has survived the catastrophies of the years and stands today guarding the sacred tooth. It was invoked at the time of the Mongol attack and during national calamities of all descriptions, and usually, so they say, with beneficent results. Not far from the Shariden in an open belfry with a curved Chinese roof is one of the most important possessions of the temple—the great bronze bell, whose deeply resonant and melodiously rich peals of musical thunder, vibrating in long, quivering, throbbing waves, break the stillness of

(Continued on page 52)



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CHESTER DOYLE

(Continued from page 41)

up half for the hotel and half for
where your heart lies."

"Jim," while in San Francisco
sharing with Mayor Rolph the so-
briquet of "Sunny Jim," had been
to Hawaii. In this decision Woods
showed wisdom, for the magic of Ha-
waii gave an entree to his agent wher-
ever his dollars sent him. A double
entente was established, all the man-
agers of all the first class hotels on the
route working for the interests of
Bowman and Woods in the same
breath that they boosted for Hawaii,
and vice versa.

As a result of his trip, Doyle, who
was feted in many ports, brought to
Hawaii the forecast of one of the big-
gest tourist seasons the territory has
experienced. A unique record of re-
sults is found in the personal letters
on file with the tourist bureau from
all parts of the world in which are
written the gospel of Hawaii as
preached by Doyle.

In the appointment of Doyle Gov-
ernor Farrington has brought to the
territory the acumen and wide knowl-
edge found so valuable to the big ho-
tel corporation.



Chester A. Doyle



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Handling of Silk An Interesting Feature of Ships and Rails at San Francisco

The bulk of the raw silk entering
America from the Orient comes via
Toyo Kisen Kaisha ships to San Fran-
cisco. The great value of such cargoes,
the fluctuating market values in the
East and the high rates of insurance
make time an essential factor in the
delivery and combine to secure for this
precious commodity a service that is
given to but few articles of merchan-
dise. When the Taiyo Maru arrived
recently it brought thousands of bales
of raw silk amounting to nearly 300
tons and valued at approximately
\$3,000,000. A train of special "silk
cars" designed like an express car for
this freight, was awaiting on the dock
when the steamer came alongside, and
unloading from ship to train started
almost as soon as the vessel made fast.
In a few hours after arrival the silk
was speeding East on what the rail-
road men call "passenger train
schedules." That means that the ex-
press trains bearing the silk are given
right of way over all other freight
and rank as passenger trains in time,
making New York in five days, the
same as through passengers. There
is a considerable rivalry among trans-
continental rail lines for this busi-



TOKYO PEACE EXPOSITION

MARCH 10 to JULY 31, 1922

Planned on a Broad International Scale

Plans for the great exposition and fair to be held in Tokyo from March to the end of July next year are assuming shape, and it appears as if it would go over in a very big way. Under the schedules outlined by the promoters this will be the biggest affair of its kind ever held in Japan, or in the Far East. Some idea of its scope is given in the general plan issued in an official report as follows:

For Attention of Foreign Exhibitors at the Tokyo Peace Exhibition of 1922.

1. The exhibition is to be called the "Tokyo Peace Exhibition."
2. The site for the exhibition is to be Ueno Park.
3. The term of the exhibition is from March 10 to July 31, 1922.
4. Exhibit boundaries include the Japanese Empire, her colonies, her mandatory territories, and her leased territories.

5. The exhibition welcomes exhibits of foreign products as specimens.

Rules and Regulations for foreign exhibits:

Article I—Those who desire to exhibit foreign products by virtue of Article 5 of the General Rules and Regulations of the Tokyo Peace Exhibition shall observe the following rules and regulations:

Article II—Exhibits are to be exhibited in Foreign Building in accordance with the separate "synopsis of classification," the exhibits belonging to one and the same exhibitor may be exhibited collectively in one place, waiving the classification.

Article III—Application for exhibits shall be made in accordance with the following:

No. 1. Application papers made out as per Form 1 shall be sent in to reach the exhibition office on or before October 31, 1921.

No. 2. Exhibitors not residing in Tokyo-fu shall appoint a resident in Tokyo-fu as their representative and shall enter the name and address both in the application papers and lists of exhibits, accompanied by a power of attorney, stating the matters entrusted.

No. 3. In the application papers and the lists of exhibits, the places of production shall be stated, the places where the exhibits were collected, produced, treated or manufactured are to be taken as the places of their production.

Article IV—Those who obtain permission to exhibit shall forward lists of exhibits, made out in conformity with Form 2, to the exhibition office on or before January 31, 1922.

Article V—Exhibitors using ground space for their exhibits (including private passage) in Foreign Building shall pay rent for such space, the rent being payable at the time they obtain permission for their applications at the rate to be separately prescribed.

Article VI—Exhibition management shall not refund the rent paid in even if the exhibitors cancel the application of their own accord, or even if the management of the exhibition withdraws its permission.

Article VII—Exhibitors shall at their own expense provide for the following:

No. 1. All necessary arrangements or decorations for the installation of the exhibits.

No. 2. Necessary preparations for operation of machines, and their supervision.

No. 3. Watchmen for exhibits.

No. 4. Restoration of the places damaged or injured by installation and decorations or by changes in installation.

Article VIII—When necessary the

(Continued on page 53)

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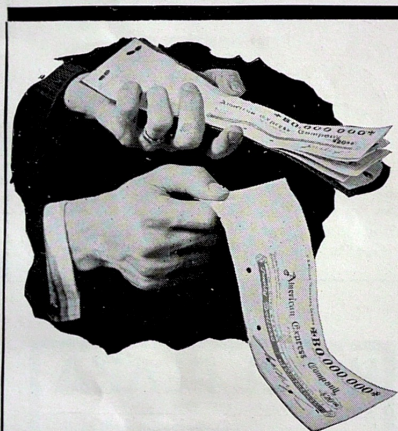
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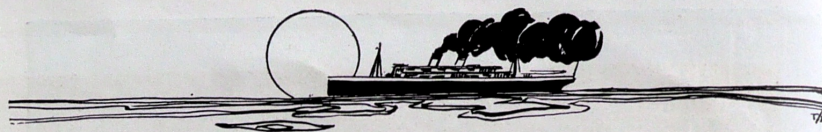
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The QUESTION DRAWER

The passenger department of a great steamship company, as a sort of a public institution, comes in for many demands of varying and opposite character. The questions that are asked of its employees, or written in to its correspondence bureau, are of so wide a range and in many cases of so technical a nature that much time and study must be given to securing the proper answer. This is not only true of steamship lines on the Pacific, but on the Atlantic as well. The following questions and answers, selected at random from the letters received by the editor of JAPAN, the passenger departments of Toyo Kisen Kaisha, and the Cunard Steamship Company, give some idea of the wide range of subjects covered by the inquiries of a single week's mail:

Q. What is the meaning of the word "Maru," affixed to the name of each Japanese merchant vessel?

A. The word "Maru" is one whose derivation is lost in the mist of antiquity, and it is given several meanings. Its commonly accepted definition, as applied to ships, is "of or connected with the sea."

Q. Who was the first European to interest the Japanese in ships of the foreign type?

A. Will Adams, a Kentish sailor, who was wrecked on the shores of Japan in 1600, was the first to instruct them in the art of Occidental shipbuilding.

Q. How does the area of Japan compare with that of California?

A. The Empire of Japan, including its dependent islands, is said to comprise something like 10,000 square miles more than the State of California.

Q. What is the population of the Japanese Empire?

A. According to latest reports, the population of Japan is approximately 57,000,000 people.

Q. What is meant by net and gross tonnage and displacement of steamships?

A. Gross tonnage applies to the entire capacity of the ship measured in tons of 100 cubic feet. The net tonnage is obtained by deducting from the gross tonnage the space used for ship's officers and crew, and for the boilers, engines and propelling ma-

chinery. By "displacement" is meant the weight of water displaced by the ship when she is loaded. Take the tonnage of the Shinyo Maru, for example: Gross, 13039 tons; net, 6374 tons; displacement, 22000 tons.

Q. Which is the deepest ocean?

A. The average depth of the Pacific is 12,780 feet. The general depth of the Atlantic is 12,060, and of the Indian Ocean, 10,980. At Porto Rico the Atlantic is over 27,000 feet deep, while near the mouth of the Rio de la Plata it is over 40,000 feet deep.

Q. What is the difference between a schooner and a bark?

A. A schooner has two or more masts and carries fore and aft sails. A bark has three masts, all square rigged except the third or mizzenmast. The latter is fore and aft rigged.

Q. How long is a knot, or nautical mile?

A. The sixtieth part of a degree, or a mile and one-sixth. Six knots may be roughly taken as equal to seven miles.

Q. How many feet in a fathom?

A. Six feet.

Q. What is the log?

A. An instrument towed by the vessel by which the distance sailed is ascertained. In steam vessels the distance traveled is now generally determined by the drive of the engines.

Q. (1) What is meant by larboard? (2) Lee-side?

A. (1) The left or port side looking toward the bow. The term is now obsolete. (2) The side away from the wind is the lee-side, the weather side being toward the wind.

Q. What is bilge-water?

A. The foul water that collects in the bilge or lowest parts of the ship's bottom.

Q. What is the crow's nest?

A. A protected platform on the foremast where the lookout is stationed.

Q. Is the forecastle under the bridge?

A. No. It is the seamen's quarters below the deck in the bow; generally pronounced fo'c's'le.

Q. (1) What is the cable rate from New York to Great Britain and Ireland? (2) From San Francisco to Japan?

(Continued on page 56)



View of Repulse Bay Hotel, the finest resort in the Far East, recently opened on Repulse Bay on the opposite side of the Island from the city. It combines every advantage of a modern resort and country club, golf, swimming, sailing, etc.

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Hongkong Hotel :: Hotel Mansions Repulse Bay Hotel

JAMES H. TAGGART, Managing Director

AMERICAN OR
EUROPEAN PLAN

Hongkong is one of the most picturesque and beautiful places in the world. Situated on the Island, the City of Victoria faces the harbor and ascends the heights, its residence section occupying the terraces on the hill sides. The business portion is on the level land along the water side, while behind towers the Peak, rising nearly two thousand feet above the sea.

The City has many handsome and substantial business structures, excellent hotels, world-famous clubs and numerous attractions for the visitor. It is the oldest, richest and most important British Crown Colony in the Far East.



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Hongkong Hotel occupies a commanding location in the center of the business section. It has been established for more than fifty years and is the center of the hotel life and social activities of the Colony. As shown in the engraving on the left it is built to suit the climate, each floor having wide airy balconies, the full length, assuring greatest comfort. It is operated on both table d'hôte and a la carte plan and is noted for the excellence of its grill room.

Hotel Mansions, another of the company's hotels under the same management is situated just across the street from Hongkong Hotel.



Bowman Hotels

New York

From left to right: Murray Hill Hotel
(proposed), James Woods, v. p.; The
Belmont, James Woods, v. p.; The
Biltmore; Grand Central Terminal;
Hotel Commodore, George W.
Sweeney, v. p.

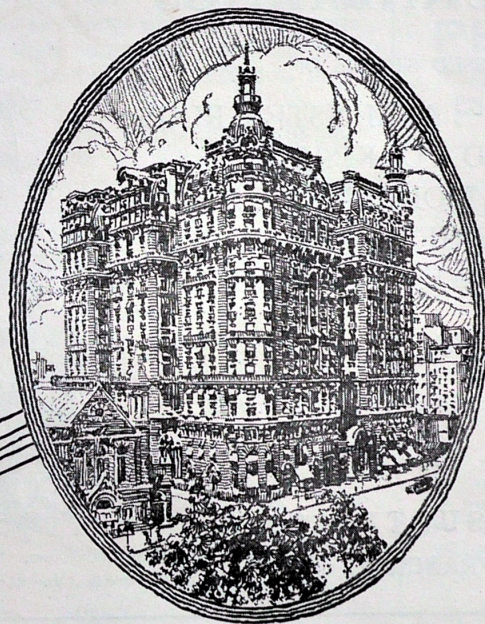
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 in the River-
 side Residen-
 tial Section

KAMAKURA MEMORIES

(Continued from page 45)

the hills. It was cast in 1301, from metal that was discovered at the bottom of one of the lakes, in answer to the prayers of Sadatoki (eighth Hojo regent), and is eight feet high, four and a half feet in diameter and six inches thick at the edge, weighing more than a ton.

Then there were other temples and shrines—quaint, picturesque, delightful because of their historic associations as well as for their present-day attractions. There was Kenochō-ji, a short half mile from the Hachiman shrine, the head and chief of Kamakura's five great monasteries. Its chief attraction was the huge statue of Jizo seated on the lotus throne with the shakujō with its metal rings and the hoshu-no-tama or jewel of good luck in its palm. This was constructed to enclose a small statue of the same god within its head. Beyond this was the mountain shrine of Hansabō, the approach to which is up a steep hill, the way outlined with thousands of prayers on little sticks stuck in the ground beside the road. On clear days the view from this point of vantage was entrancing—hills and valleys, merging into the mountain range—black, dark and rugged—with the white cone of Fuji-san dominating the skyline. On the other side, the wondrous blue bay washing the half moon of Kamakura's golden beach, the broad sweep of ocean and the lilac hills of Oshima, the island with the active volcano in its fiery heart that continually pours its plume of white smoke into the blue vault of heaven like another cloud.

We were telling these and some of the other things we had done and learned during our fascinating loiterings at Kamakura to some friends at the Grand Hotel one night, shortly after we came back.

"I've been to that place," said one of them, "I've been

down there a score of times—in fact, we drive down there once or twice a month, but I never saw any of the things you are telling about except the Buddha and the temples. How did you find out about them?"

"Ah," we replied with the large patronage of one who has really made a discovery, "to thoroughly come into a true understanding of any place it is not enough to simply go to it, even though you may do so many times. You must take time to loiter—to absorb—to be of it, and then you will gain a true feeling for the place and its historic background."

"And that is true, not only of Kamakura but of nearly every other place in Japan."

"There is another place down there that I would like to know about," said another. "It is some island—not the volcano one, but the picture place. Did you go there?"

"Oh, you mean Enoshima," we answered. "That is quite near Kamakura. Yes, we went there many times, but it deserves a story by itself."

WILL ADAMS OF URAGA

(Continued from page 13)

from the fact that his good influence persisted unimpaired for the years which intervened between 1616 and 1620.

Defiance of Spain

It was Will Adams who emboldened Japan to defy Spain, when she was the mightiest power in Christendom, and when she impudently demanded that Iyeyau should expel every Protestant heretic from his dominions. Not only did Japan defy the power of Spain, but in 1612 Iyeyau ordered every priest out of the country as an *undesirable* or *disloyal* propagandist. At the same time

(Continued on page 55)

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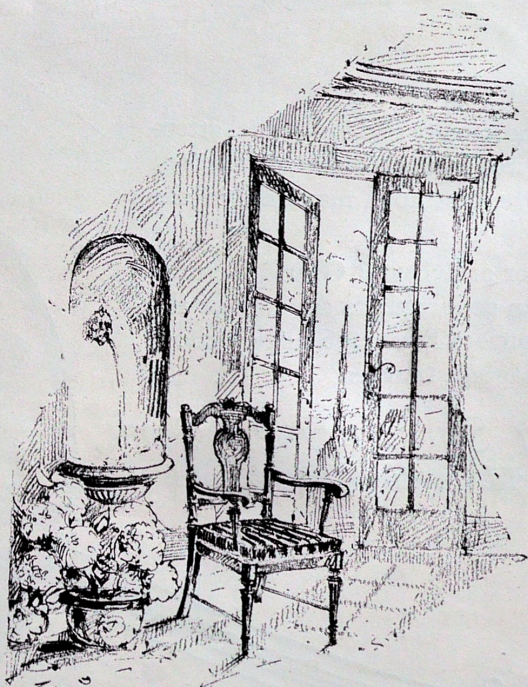
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(Continued from page 47)

exhibition management may provide show cases, shelves and other necessary preparation for exhibits, and in such cases exhibitors shall pay for them as directed by the exhibition management.

Article IX—When the exhibit is sold the fact shall be made known by attaching to it a ticket inscribed "sold," and the name of the exhibit and the price shall be sent to the exhibition management each and every time without delay.

Article X—No case or box containing exhibits shall be brought into the exhibition grounds unless the precise lists with numbers and marks of box or case, together with the particulars of the contents, be sent in previously reported to the exhibition management.

Articles XI-XIV, inclusive, are omitted, since not important.

Article XV — When documents to be presented to the exhibition office are in the foreign languages, they shall be accompanied by a translation of the same in Japanese.

Article XVI—With regard to machines and machinery, a plan for their exhibition shall be presented to the exhibition management ten days before putting the plan into execution. Permission for laying of foundations and necessary work for operating such exhibits shall be applied for and finished within the date specified by the exhibition management.

Article XVII — Proper provision shall be made to keep the place clean of all refuse or waste water discharged by machines in operation.

Article XVIII—When watchmen or persons in charge of exhibits are provided, their names and addresses shall be submitted to the exhibition management.

Article XIX — Watchmen or persons in charge of exhibits shall be under the direction and superintendence of the exhibition management.

Article XX—Commemorative diplomas will be presented to the exhibitors and to those who made particularly excellent exhibits, commemorative medals will be presented.

Article XXI—Any other matter not specified in these rules and regulations is to be governed by the general rules and regulations of the Tokyo Peace Exhibition, and other rules and regulations to be made hereafter. (The Rules and Regulations of the Tokyo Peace Exhibition shall apply to all matters or cases not provided for herein.)



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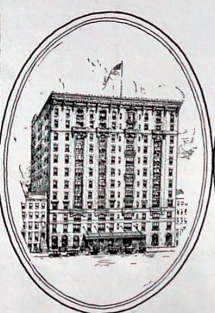
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WILL ADAMS OF URAGA

(Continued from page 52)

he made welcome all Dutch and English traders and gave particular orders that ships in distress should be humanely looked after and their crews welcomed in hospitable manner.

During the whole reign of this notable Tycoon *not a single European missionary was put to death*, though they persistently violated the laws of the land that sheltered them.

There would have been no persecution after the death of Iyeyau, had the missionaries obeyed the laws. But the priests apparently had no objection to lying and forging and treacherously evading their civil obligations, and for this reason the government finally reached the conclusion that they could only have peace after ejecting every European.

An exception was made, yet hardly an exception, in favor of a little artificial island in the port of Nagasaki where trade was carried on under heavy restrictions. But it was technically not on Japanese territory—merely a species of commercial quarantine.

China and Japan had been politically estranged since the invasion of Korea in 1598, and therefore we cannot imagine that these two countries conspired together against Christianity.

The Result of Intrigue

It is an interesting coincidence that missionary intrigue produced in Pekin the same results that it did in Yedo and that no single cause operated so strongly toward closing Oriental ports as the dishonest methods of Christian proselytizers during the 16th century. Will Adams lived happily with his Japanese wife and children and

Frederick Ward did the same with his Chinese family. Both troubled themselves very little regarding the subtleties of transsubstantiation, but they did their duty loyally each in his allotted sphere. Adams became a grandee with a hundred serfs over whom he had power of life and death. He was, however, honored no less than feared—for otherwise he would not have died peacefully in his own bed.

Like General Ward of Salem, he reaps the reward of his upright life by an annual service at his grave. This honor is paid in pagan form, and from grateful hearts. Every child of Japan blesses the memory of Will Adams, who helped Iyeyau as Lafayette helped Washington. It was this blunt British pilot who prevented the Spaniards from planting the Inquisition in Kyoto and Yedo as they had already done in Mexico and Peru.

Two Hundred Years' Peace

Japan had known only the clash of angry arms ever since the missionary entered his ports. But peace came as soon as Christianity was expelled, which happened soon after the death of Adams.

Peace remained with Japan for two centuries. No nation of Europe ever enjoyed so long a respite from war as did this happy country, and this remarkable period of national repose lasted until the guns of Commodore Perry boomed over the grave of Pilot Adams in 1853. The spell was broken. Perry brought back the age of missionaries and bloodshed. It was all written in the stars and Perry did his duty, but those of us given to the study of history note with melancholy interest that since Japan rescinded her edict against Christianity, or in other words, since she has imitated the so-called *progressive* methods of modern Europe, she has had more war and more bloodshed than in her two centuries of pleasant and peaceful paganism.

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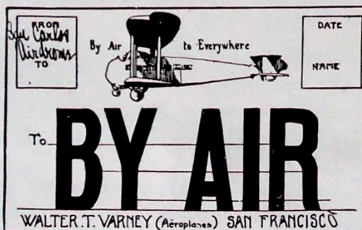
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THE QUESTION DRAWER

(Continued from page 48)

A. (1) Twenty-five cents a word.
(2) Ninety-six cents a word.

Q. What tonnage is owned by (1) Great Britain, (2) by the United States?

A. (1) Great Britain and her possessions, 20,200,000 tons. (2) The United States, 14,575,000 tons. Japan comes third with about 3,000,000

Q. Why do steamship masts and funnels slant backwards?

A. It is believed to lessen the air resistance; also to allow the general lines of the ship. Many ships have vertical masts and funnels.

Q. What bodies of water constitute the Seven Seas?

A. The Seven Seas are located in the northern section of the Adriatic Sea. Besides the delta of the Po, and the large marshy tracts which it forms, there exist on both sides of it extensive lagoons of salt water, generally separated from the Adriatic by narrow strips of sand. The best known of these lagoons is the one on which Venice is situated. They formerly afforded a continuous means of internal navigation by what were called "The Seven Seas" from Ravenna to Altinum. In the days of their great fame and prosperity many fine vessels of commerce and

beautiful private ships equipped in great luxury swept over their shallow waters. Nowadays when the name of the Seven Seas is used it applies generally to all the great bodies of water that cover the earth. To say "the finest ship on the Seven Seas" means the finest ship afloat on any sea, and sea in this sense includes ocean, gulf and bay.

Q. What is the marking on the side of a steamer that looks like the sign on the end of a Uneda biscuit carton?

A. That is the Plimsoll mark, or sailor's safeguard, originated by Samuel Plimsoll of Bristol, England, and adopted by Act of Parliament to protect insurance companies from dishonest shippers who criminally over-loaded unseaworthy ships, over-insured them and then sent them out to their doom in the seas. Even though sailors have signed articles they cannot be compelled to sail on a ship loaded deeper than this mark. Its position is mathematically accurate, being figured on the form, displacement and cargo-carrying capacity of the ship. It has been adopted by all countries.

Q. What is the average distance visible at sea say from the promenade deck of the Taiyo Maru?

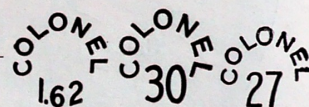
A. About ten to twelve miles.

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THE BOOKSHELF

"WHAT JAPAN WANTS," BY YOSHI S. KUNO

"What Japan Wants," by Yoshi S. Kuno, also has the advantage of presenting the situation from the Japanese angle. Professor Kuno writes as an interpreter of Japan to America, on questions of immigration, international relations and internal affairs. He proves himself able and willing to see the case of the Western nations, and with avoidance of extremism asks us to look at the other side of the shield.

Professor Kuno believes that "people well informed regarding the conditions of both nations (Japan and the United States) are inclined to believe that a war between two such countries is next to impossible." The source of irritation in the Japanese resident in California would be smoothed away, he considers, not by State laws which, in his opinion, are bound to be ineffective, but by Federal legislation permitting the naturalization of Japanese already within the United States, only on condition, however, that Japan also revise her laws regarding naturalization and expatriation.

In the Pacific, "the people of Japan, with the exception of a few militarists, are united in wanting all nations to remove all fortifications from their insular possessions, so that this ocean may become in reality a peaceful sea." The problem of Yap could be solved to the satisfaction of Japan by ceding the cable line which runs to the Philippines to the United States and allowing the mandate of the island to remain with Japan, in accordance with the terms of the peace treaty.

As for the Philippines themselves, "what Japan wants is that, in the course of time, the Philippines may be granted independence, either complete or under the protectorate of the

United States, and that Japan may be allowed to enjoy unhampered trade with them."

A great deal has been written of late in behalf of Korea against the rule of Japan. The case for Japanese control is put by Professor Kuno in the following terms: "Korea has never, for any length of time, been able to stand alone, but has been either a dependency of Japan or of China. Moreover, because of her geographical situation, Japan cannot grant Korea independent self-government because, as can readily be seen by the map, Korea is strategically of much greater importance to Japan than is Cuba to the United States."

The need of territorial expansion on account of overpopulation is not considered pressing, since Japan is rapidly changing from an agricultural to an industrial nation. But Siberia is regarded by Japan as a natural field for colonization, and the suggestion is made that Siberia be acknowledged an Oriental country.

An able lawyer has said that he works up his opponent's case as carefully as his own in order to meet it. What the Japanese are thinking on questions affecting the United States is important to all Americans interested in foreign affairs. (New York: Thomas Y. Crowell Company; price, \$1 net.)

"WHAT JAPAN THINKS," BY K. K. KAWAKAMI

Of the large number of books that the present acute interest in the political intentions and conditions in Japan has brought forth in this country, almost all have been written by and for Occidentals. The "first-hand observation" of their writers is at best the observation of an outsider.

A collection of articles on "What Japan Thinks," edited by K. K. Kawakami, is of particular interest because it was not written to explain Japan to the West, but expresses opinions current in Japan itself. It is avowedly a symposium, and includes attitudes ranging from a defense of autocracy to an appeal for alliance with Bolshevik Russia.

The Monroe Doctrine, the League of Nations, racial equality, militarism, "illusions of the white race," are among the problems presented from the Japanese point of view—or, rather, from several diverse Japanese points of view.

The articles, with two exceptions, are taken from newspapers, magazines and books published in Japan or China, addressed primarily to the Japanese themselves. It is in accordance with the very scheme of the book that they show no unity of thought any more than editorials reprinted from the *New York Times*, the *New Republic* and the *New York Call* would agree. But they show the American reader what the Japanese are talking about when they do not expect to be overheard. (New York: The Macmillan Company; price, \$2.)

HANDLING OF SILK

(Continued from page 46)

ness, as they must also compete with the northern foreign lines with somewhat shorter sea connections. Because of the high speed demanded and the valuable character of the merchandise, such trains command a high freight rate as well as a very high insurance premium.

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JAPAN, CHINA AND FAR EAST

(Continued from page 25)

struction of three new lines, namely, the Tsinan-Shunteh line, 160 miles, the Kaomi-Shuchou line, 220 miles, and the Weichien-Yentai (or Chefoo) line, 150 miles.

Fifthly, Japan renounces all preferential rights, formerly enjoyed by Germany and transferred to Japan by the Versailles Treaty, with regard to the employment of foreigners and foreign capital and material.

Sixthly, Japan will withdraw her troops, now only 4,000, guarding the Kiaochow-Tsinan railway, the moment China is ready to place her own guards along the line.

Seventhly, the Tsingtao Customs House will become an integral part of the Maritime Customs system of China.

Eighthly, Japan will hand over to China all public property used for administrative purposes within the leased territory.

In the wake of the Versailles Treaty, when Shantung was a subject of heated discussion in America, Dr. John C. Ferguson, adviser to the Chinese Government, published a pamphlet on the question and spread it broadcast. In it he said that Japan intended to "reserve to herself part of the territory for her exclusive jurisdiction, and further to take possession of all German property in Shantung."

In the memorandum of September 7, 1921, Japan openly pledges herself not to establish an exclusive Japanese settlement, or even an international settlement, in Kiaochow or anywhere in Shantung. In the face of this pledge Dr. Ferguson's accusation has no meaning. As for former German property, Japan retains only half share in the Kiaochow-Tsinan railway (245 miles) and three mines appurtenant thereto. Under the German régime, China was under obligation to employ Germans,

if she had to employ foreigners in Shantung. China was also obliged to give Germany preference in the employment of foreign capital and material. Japan entirely gives up this preferential privilege. She gives up even three railway concessions in favor of the International Consortium, of which America is the most important figure.

True, China does not get all she wants. But it must be remembered that nothing was taken from China. Everything that Japan proposes to give China was taken from Germany and not from China. Japan dislodged the Germans from Kiaochow at the time when China, torn by internal feuds and political discord, had neither will nor ability to attack them. In the Kiaochow campaign Japan's loss was 2,000 killed and wounded, as well as 300,000,000 yen in treasure. The total expenditure of the Japanese army and navy for the Great War was 924,000,000 yen. A pittance, to be sure, when compared with what other nations expended. But Japan is a poor country, groaning under the heavy burden of taxation. I am giving these facts merely to show that Japan, though situated far from the scene of the Great War, did not remain idle.

That justice must be done China goes without saying. At the same time Japan must be given a square deal. Japan, for the sake of peace and harmony, is willing to give up much that she might keep. Shantung is a province of 55,970 square miles. In such a large province, half share to be retained by Japan in a railway of only 245 miles, two collieries and an iron mine, cannot, by any stretch of the imagination, be regarded as a menace, for Japan's participation in these enterprises is to be purely economic. There will be no Japanese soldier or police guarding the railway or the mines. The Japanese civilian

(Continued on page 60)





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JAPAN, CHINA AND FAR EAST

(Continued from page 58)

population in Shantung, at present only 22,000 as against the Chinese population of 25,810,000, will decrease considerably with the withdrawal of the Japanese troops, now numbering some 4,000, because much of that population consists of tradesmen who followed in the train of the soldiers, and who are more than likely to go home with them.

Comparing the Fiume case with the Japanese case in Shantung, Professor Douglas Wilson Johnson, chief of the Division of Boundary Geography of the American Peace Commission, says:

"It must not be forgotten that the Shantung agreement was based upon a Japanese promise to evacuate Shantung after receiving certain economic privileges similar to those which other nations enjoyed in China. Italians made no such offer respecting Fiume."

Japan has more than once signified her intention of fulfilling the promise made at the Peace Conference. Her proposal set forth in the memorandum of September 7th last goes much further than that promise in favor of China. If China enters into conference with Japan and discusses the Shantung question on the basis of the above proposal, the matter will be adjusted at once.

There is one thing which the Americans must not ignore in dealing with the Far Eastern question, and that is the prevalent feeling among the Japanese that Japan is an oppressed nation, arbitrarily discriminated against by the big brothers of the West, and denied of the usual freedom of immigration into any of the territories where the best opportunities await honest labor. It is not necessary to discuss whether this feeling is right or wrong. It is enough to know that the feeling is general. The Japanese resent the comparison of their case to the German case

before the war. Before the war Germany eagerly sought a "place in the sun," by which she must have meant the establishment of colonies or addition of new territories under the German flag. Certainly she could not have meant freedom of emigration, for that freedom she enjoyed with no hindrance in all parts of the world. The Japanese case is totally different. Japan cherishes no ambition to extend her territory. What she asks is the freedom of peaceful economic activities in countries which offer the greatest opportunities. Deprived of this elemental freedom by the great nations of Europe and America, Japan must perforce direct her attention to the eastern section of the Asiatic Continent. She does not ask for the right of free immigration into continents around which the Powers of the West have erected a Chinese wall. But she asks that her economic expansion on the Asian continent be not thwarted, for that is to her a matter of life or death.

If Japan's recent acts in Siberia or China seemed militaristic, that is merely incidental. The fundamental thing is that Japan's sixty millions know that their country is over-crowded, that their soil cannot overcome the stern law of diminishing return, that, in short, starvation is staring them in the face. That, in the last analysis, is the driving force behind the national desire for economic expansion. This sentiment may have been utilized by militarists or navalists to advance their selfish ends. The fact, therefore, seems self-evident that Japan's militarism cannot be eliminated unless we allow the Japanese to follow the line of least resistance and expand, economically and commercially, in Eastern Asia. If the Conference at Washington were to let the Japanese go home with the feeling intensified that theirs was an oppressed people, the effect would be deplorable, for the militarists would not fail to harp upon that feeling and thus fortify or maintain the position which they have held in the past.



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Toyo Kisen Kaisha is the largest steamship company operating between San Francisco, Portland, Japan and the Orient. It maintains fast and frequent service across the Pacific, following the "Pathway of the Sun" along the semi-tropic route. This is one of the most delightful ocean voyages in the world, as it carries the passenger through smooth semi-tropic water and the balmy days and nights which permit of life in the open air on the broad decks nearly every hour of the voyage—a fact to be considered by travelers in selecting the route for their Trans-Pacific voyage.

The steamers of this line are of the most advanced types, having been built especially for this service with every device for the safety, comfort and pleasure of passengers. The present fleet of the North American line consists of the following:

S. S. "TAIYO MARU"—Newest addition to the North American fleet, is engined with twin screw reciprocal engines, 21 knots speed, displacement 22,000 tons, gross 14,508 tons. Carries 415 first cabin passengers.

S. S. "SHINYO MARU"—Triple screw turbine, 21 knots speed, displacement 22,000 tons, gross 13,039 tons.

S. S. "TENYO MARU"—Triple screw turbine, 21 knots speed, displacement 22,000 tons, gross 13,398 tons.

S. S. "SIBERIA MARU"—Twin screw, 18 knots speed, displacement 20,000 tons, gross 11,795 tons.

S. S. "KOREA MARU"—Twin screw, 18 knots speed, displacement 20,000 tons, gross 11,810 tons.

S. S. "PERSIA MARU"—Single screw, 15 knots speed, displacement, 9000 tons, gross 4681 tons.

S. S. TAIYO MARU

This steamer was formerly the German liner "Cap Finisterre," built for service between Hamburg and Buenos Aires. It was allocated to Japan, by the Reparations Commission in Paris and by that government allotted to the Toyo Kisen Kaisha for operation under the new name of Taiyo Maru. It has accommodations for the largest number of passengers of all classes of any steamer, in the San Francisco-Orient trade. Being designed especially for service in the tropics, Taiyo Maru is unusually well equipped for the pleasure of passengers, with wide, cool and comfortable decks, numerous large public rooms, elevator and other features including a tiled open air Roman plunge, on the top deck.

S. S. Tenyo Maru—Shinyo Maru

The Tenyo and Shinyo Maru are sister ships of 22,000 tons displacement. They are driven by triple screw turbine engines which account for an utter absence of vibration and can attain a speed of twenty-one knots per hour. These ships are as finely equipped in every detail as the best first-class hotels on shore, and leave nothing to be desired in service or table. Eight turns around the promenade deck measures a mile, giving ample opportunity for exercise and promenade. The table is unsurpassed.

S. S. Korea Maru—Siberia Maru

The Korea Maru and Siberia Maru are somewhat smaller than the above mentioned, being of 20,000 tons displacement and

(Continued on page 62)



Why?

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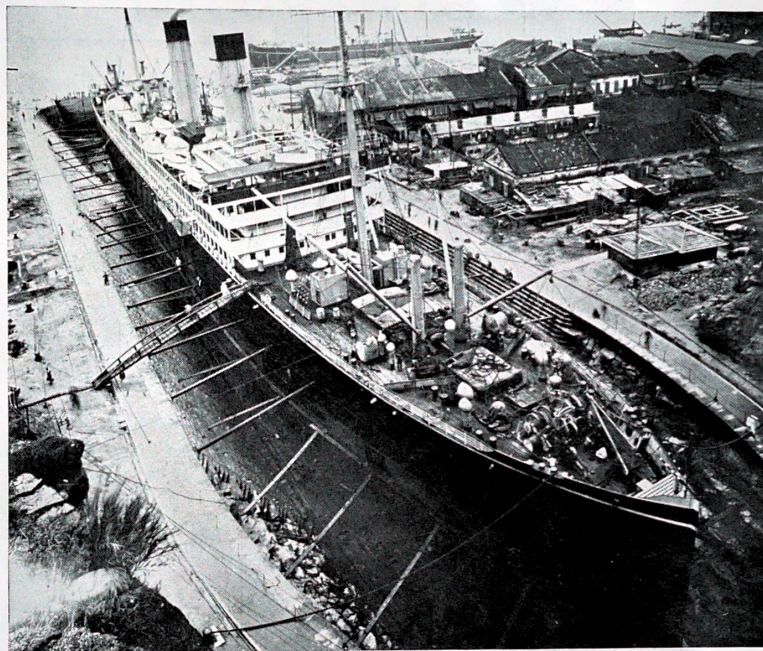
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Please Address Enquiries to the Chief Manager, R. M. DYER, B. Sc., M. I. N. A.
Kowloon Docks, Hongkong. Head Office, Kowloon. Town Office, Queen's Bldg.

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Works and General Offices: QUARRY BAY, HONGKONG

General Managers: JOHN SWIRE & SONS, Ltd., 8 Billiter Square, London
Agents in Hongkong, China and Japan:

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for Building Vessels up to 20,000 Tons**

ACROSS THE PACIFIC

(Continued from page 61)

are driven by twin screw engines. They were built especially for the Trans-Pacific trade, with unusually broad decks and perfect ventilation and are exceptionally comfortable.

S. S. Persia Maru is of 9,000 tons displacement and is popular.

Its passenger accommodations are amidships, all rooms being afforded plenty of light and ventilation. All rooms are comfortable.

San Francisco-Portland-Japan Service

Another passenger and freight service is

maintained between Japan and Portland, Oregon, via San Francisco eastbound, and from Portland to the Orient direct westbound with sailings practically every month.

In addition to these liners a number of freighters are also operated on the North American line, giving a freight service extending from San Francisco to Singapore, by way of Japan, China and Philippine ports.

Another freight service is from Singapore to Havana, Cuba, by way of Japan, China, Honolulu, San Francisco, New Orleans and Havana.

On these lines vessels of the standard 8,800 deadweight ton type are used, which are

designed particularly for this trade. These at present are

CHOYO MARU
REIYO MARU
HAYO MARU

KOYO MARU
MEIYO MARU
KAISHO MARU

TOYO KISEN KAISHA TRANS-PACIFIC SERVICE TO SOUTH AMERICA

In connection with the trans-Pacific service to North America, Toyo Kisen Kaisha also operates a line of steamers from Hongkong to Valparaiso (South America), via Moji, Kobe, Yokohama, Honolulu, San Francisco, Portland, Ore., San Pedro (Los Angeles), Salina Cruz, Balboa (Ancon), Callao, Arica and Iquiqui. This is one of

SAILING SCHEDULE—TOYO KISEN

(ORIENTAL S. S. CO.)

WESTWARD TO THE ORIENT

STEAMERS	Arrive Leave	San Francisco	Honolulu	Yokohama	Kobe	Nagasaki	Dairen	Shanghai	Manila	Hongkong
Korea Maru	Arrive Leave	Aug. 10 p.m.	Aug. 16 a.m. 16 p.m.	Aug. 27 a.m. 30 a.m.	Aug. 31 a.m. Sept. 1 p.m.	Sept. 2 p.m. 3 p.m.	.....	Sept. 5 a.m. 5 p.m.	Sept. 9 a.m. 10 p.m.	Sept. 12 a.m.
Shinyo Maru	Arrive Leave	Aug. 23 p.m.	Aug. 29 a.m. 29 p.m.	Sept. 9 a.m. 12 a.m.	Sept. 13 a.m. 14 p.m.	Sept. 15 p.m. 16 p.m.	.....	.....	Sept. 20 p.m. 21 p.m.	Sept. 23 a.m.
Persia Maru	Arrive Leave	Sept. 6 p.m.	Sept. 13 a.m. 13 p.m.	Sept. 26 a.m. 29 a.m.	Sept. 30 p.m. Oct. 1 p.m.	.....	Oct. 4 p.m. 5 a.m.	.....	.....	Oct. 9 a.m.
Taiyo Maru	Arrive Leave	Sept. 17 p.m.	Sept. 23 a.m. 23 p.m.	Oct. 4 a.m. 7 a.m.	Oct. 8 a.m. 9 p.m.	Oct. 10 p.m. 11 p.m.	.....	Oct. 13 a.m. 13 p.m.	Oct. 17 a.m. 18 p.m.	Oct. 20 a.m.
Siberia Maru	Arrive Leave	Oct. 5 p.m.	Oct. 11 a.m. 11 p.m.	Oct. 22 a.m. 25 a.m.	Oct. 26 a.m. 27 p.m.	.....	Oct. 30 a.m. 31 p.m.	Nov. 2 a.m. 2 p.m.	.....	Nov. 5 a.m.
Tenyo Maru	Arrive Leave	Oct. 17 p.m.	Oct. 23 a.m. 23 p.m.	Nov. 3 a.m. 6 a.m.	Nov. 7 a.m. 8 p.m.	Nov. 9 p.m. 10 p.m.	.....	Nov. 12 a.m. 12 p.m.	Nov. 16 a.m. 17 p.m.	Nov. 19 a.m.
Korea Maru	Arrive Leave	Oct. 26 p.m.	Nov. 1 a.m. 1 p.m.	Nov. 12 a.m. 15 a.m.	Nov. 16 a.m. 17 p.m.	Nov. 18 p.m. 19 p.m.	.....	Nov. 21 a.m. 21 p.m.	Nov. 25 a.m. 26 p.m.	Nov. 28 a.m.
Shinyo Maru	Arrive Leave	Nov. 7 p.m.	Nov. 13 a.m. 13 p.m.	Nov. 24 a.m. 27 a.m.	Nov. 28 a.m. 29 p.m.	Nov. 30 p.m. Dec. 1 p.m.	.....	.....	Dec. 5 p.m. 6 p.m.	Dec. 8 a.m.
Persia Maru	Arrive Leave	Nov. 22 p.m.	Nov. 29 p.m. 30 a.m.	Dec. 13 a.m. 16 a.m.	Dec. 17 p.m. 18 p.m.	.....	Dec. 21 p.m. 22 a.m.	.....	.....	Dec. 26 a.m.
Taiyo Maru	Arrive Leave	Dec. 5 p.m.	Dec. 11 a.m. 11 p.m.	Dec. 22 a.m. 25 a.m.	Dec. 26 a.m. 27 p.m.	Dec. 28 p.m. 29 p.m.	.....	Dec. 31 a.m. 31 p.m.	(1922) Jan. 4 a.m. 5 p.m.	(1922) Jan. 7 a.m.
Siberia Maru	Arrive Leave	Dec. 23 p.m.	Dec. 29 a.m. 29 p.m.	(1922) Jan. 9 a.m. 12 a.m.	(1922) Jan. 13 a.m. 14 p.m.	.....	(1922) Jan. 17 a.m. 18 p.m.	(1922) Jan. 20 a.m. 20 p.m.	.....	Jan. 23 a.m.
Tenyo Maru	Arrive Leave	(1922) Jan. 3 p.m.	(1922) Jan. 9 a.m. 9 p.m.	Jan. 20 a.m. 23 a.m.	Jan. 24 a.m. 25 p.m.	(1922) Jan. 26 p.m. 27 p.m.	.....	Jan. 29 a.m. 29 p.m.	.....	Feb. 1 a.m.
Korea Maru	Arrive Leave	Jan. 13 p.m.	Jan. 19 a.m. 19 p.m.	Jan. 30 a.m. Feb. 2 a.m.	Feb. 3 a.m. 4 p.m.	Feb. 5 p.m. 6 p.m.	.....	Feb. 8 a.m. 8 p.m.	Feb. 12 a.m. 13 p.m.	Feb. 15 a.m.
Shinyo Maru	Arrive Leave	Jan. 24 p.m.	Jan. 30 a.m. 30 p.m.	Feb. 10 a.m. 13 a.m.	Feb. 14 a.m. 15 p.m.	Feb. 16 p.m. 17 p.m.	.....	Feb. 19 a.m. 19 p.m.	Feb. 23 a.m. 24 p.m.	Feb. 26 a.m.
Persia Maru	Arrive Leave	Feb. 11 p.m.	Feb. 18 p.m. 19 a.m.	Mar. 4 a.m. 7 a.m.	Mar. 8 p.m. 9 p.m.	.....	Mar. 12 p.m. 13 a.m.	.....	.....	Mar. 17 a.m.

NOTE.—The dates of departure, as above given, are sometimes changed through unavoidable circumstances. Passengers should ascertain from the Company's Agents at their ports of embarkation the exact date of departure.

the longest regular service in operation by any Japanese steamship line touching American ports.

The steamers on this line are in through round trip service between China and Japan ports and Southern Chile via San Francisco and West Coast ports of North and South America. Steamers call at San Pedro and Portland, Ore. on their outward and homeward voyages to the Orient. These steamers are all large and modern and have saloon accommodations.

S. S. "ANYO MARU"—The Anyo Maru was built at the Mitsubishi Dockyard and Engine Works, Nagasaki, and has a dis-

placement of 18,500 tons. It is 466 feet in length, 58 feet in breadth, with a depth of 38 feet. The Anyo Maru has accommodations for 40 first, 50 second, and 636 third-class passengers.

S. S. "RAKUYO MARU"—This is a new combination passenger and freight steamer built by the Asano Shipbuilding Company in Japan for the South American trade. It is approximately 460 feet long, 58 feet beam and 38 feet depth, with a gross tonnage of about 12,500 tons. It has accommodations for 46 first cabin, 51 second cabin and 616 steerage passengers and is equipped with geared twin-screw engines.

S. S. "GINYO MARU"—This is a sister ship to the Rakuyo Maru, being practically the same in size and specifications.

S. S. "BOKUYO MARU"—Same type steamer as the Ginyo Maru, being same size and specifications as the Rakuyo Maru.

S. S. "SEIYO MARU"—This vessel is 14,000 tons displacement and was built by Russell & Company, Port Glasgow. It has accommodations for 30 first, 40 second, and 495 third-class passengers. It is 404 feet in length, with a breadth of 52 feet.

With these steamers in service, the South American line will be the best equipped steamer line in that trade.

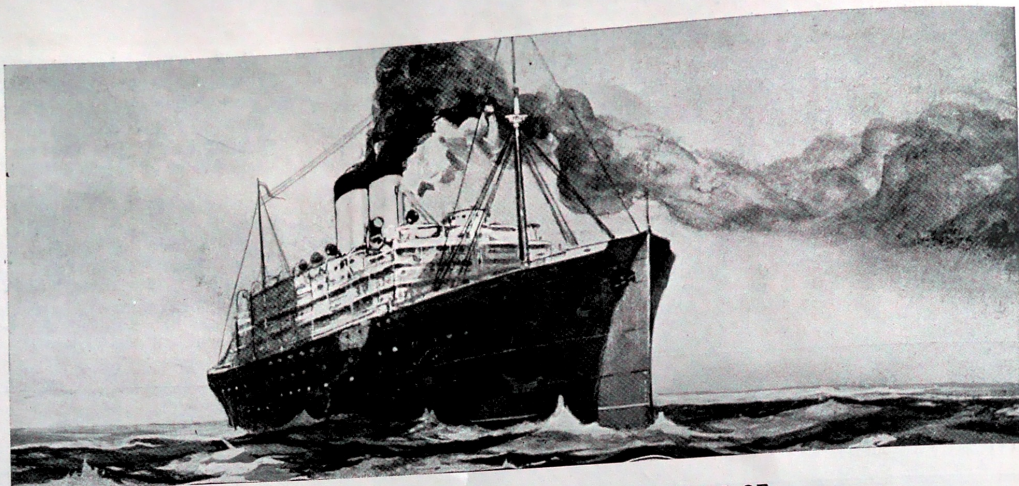
KAISHA—NORTH AMERICAN LINE

(Subject to Change Without Notice)

EASTWARD TO AMERICA

Hongkong		Keelung	Shanghai	Dairen	Nagasaki	Kobe	Shimizu	Yokohama	Honolulu	San Francisco	STEAMERS
Lay Days											
Survey Docking 14	June 10 p.m.	June 12 a.m. 12 p.m.	June 14 a.m. 14 p.m.	June 16 a.m. 17 p.m.	.....	June 20 a.m. 21 p.m.	.....	June 22 p.m. 24 p.m.	July 3 p.m. 4 a.m.	July 10 p.m.	Siberia Maru
9	June 21 p.m.	.....	June 24 a.m. 24 p.m.	.....	June 26 a.m. 27 a.m.	June 28 a.m. 29 p.m.	(1921) June 30 a.m. 30 p.m.	July 1 a.m. 3 p.m.	July 12 p.m. 13 a.m.	July 19 p.m.	Tenyo Maru
7	July 1 p.m.	July 3 a.m. 3 p.m.	July 5 a.m. 5 p.m.	.....	July 7 a.m. 8 a.m.	July 9 a.m. 10 p.m.	July 11 a.m. 11 p.m.	July 12 a.m. 14 p.m.	July 23 p.m. 24 a.m.	July 30 p.m.	Korea Maru
Survey Docking 15	July 16 p.m.	July 18 a.m. 18 p.m.	July 20 a.m. 20 p.m.	.....	July 22 a.m. 23 a.m.	July 24 a.m. 25 p.m.	July 26 a.m. 26 p.m.	July 27 a.m. 29 p.m.	Aug. 7 p.m. 8 a.m.	Aug. 14 p.m.	Shinyo Maru
Docking 7	July 30 p.m.	.....	.....	Aug. 3 p.m. 4 a.m.	.....	Aug. 7 a.m. 8 a.m.	.....	Aug. 9 p.m. 11 p.m.	Aug. 22 p.m. 23 a.m.	Aug. 30 p.m.	Persia Maru
10	Aug. 12 p.m.	.....	Aug. 15 a.m. 15 p.m.	.....	Aug. 17 a.m. 18 a.m.	Aug. 19 a.m. 20 p.m.	Aug. 21 a.m. 21 p.m.	Aug. 22 a.m. 24 p.m.	Sept. 2 p.m. 3 a.m.	Sept. 9 p.m.	Taiyo Maru
8	Aug. 27 p.m.	.....	Aug. 30 a.m. 30 p.m.	Sept. 1 a.m. 2 p.m.	.....	Sept. 5 a.m. 6 p.m.	Sept. 7 a.m. 7 p.m.	Sept. 8 a.m. 10 p.m.	Sept. 19 p.m. 20 a.m.	Sept. 26 p.m.	Siberia Maru
Docking 10	Sept. 9 p.m.	.....	Sept. 12 a.m. 12 p.m.	.....	Sept. 14 a.m. 15 a.m.	Sept. 16 a.m. 17 p.m.	Sept. 18 a.m. 18 p.m.	Sept. 19 a.m. 21 p.m.	Sept. 30 p.m. 1 a.m.	Oct. 7 p.m.	Tenyo Maru
9	Sept. 20 p.m.	.....	Sept. 23 a.m. 23 p.m.	.....	Sept. 25 a.m. 26 a.m.	Sept. 27 a.m. 28 p.m.	.....	Sept. 29 p.m. 1 p.m.	Oct. 10 p.m. 11 a.m.	Oct. 17 p.m.	Korea Maru
9	Oct. 2 p.m.	.....	Oct. 5 a.m. 5 p.m.	.....	Oct. 7 a.m. 8 a.m.	Oct. 9 a.m. 10 p.m.	.....	Oct. 11 p.m. 13 p.m.	Oct. 22 p.m. 23 a.m.	Oct. 29 p.m.	Shinyo Maru
6	Oct. 15 p.m.	.....	.....	Oct. 19 p.m. 20 a.m.	.....	Oct. 23 a.m. 24 a.m.	.....	Oct. 25 p.m. 27 p.m.	Nov. 7 p.m. 8 a.m.	Nov. 15 p.m.	Persia Maru
Docking 10	Oct. 30 p.m.	.....	Nov. 2 a.m. 2 p.m.	.....	Nov. 4 a.m. 5 a.m.	Nov. 6 a.m. 7 p.m.	.....	Nov. 8 p.m. 10 p.m.	Nov. 19 p.m. 20 a.m.	Nov. 26 p.m.	Taiyo Maru
Docking 10	Nov. 15 p.m.	.....	Nov. 18 a.m. 18 p.m.	Nov. 20 a.m. 21 p.m.	.....	Nov. 24 a.m. 25 p.m.	.....	Nov. 26 p.m. 28 p.m.	Dec. 7 p.m. 8 a.m.	Dec. 14 p.m.	Siberia Maru
9	Nov. 28 p.m.	.....	Dec. 1 a.m. 1 p.m.	.....	Dec. 3 a.m. 4 a.m.	Dec. 5 a.m. 6 p.m.	.....	Dec. 7 p.m. 9 p.m.	Dec. 18 p.m. 19 a.m.	Dec. 25 p.m.	Tenyo Maru
Docking 10	Dec. 8 p.m.	.....	Dec. 11 a.m. 11 p.m.	.....	Dec. 13 a.m. 14 a.m.	Dec. 15 a.m. 16 p.m.	.....	Dec. 17 p.m. 19 p.m.	Dec. 28 p.m. 29 a.m.	(1922) Jan. 4 p.m.	Korea Maru
Docking 11	Dec. 19 p.m.	.....	Dec. 22 a.m. 22 p.m.	.....	Dec. 24 a.m. 25 a.m.	Dec. 26 a.m. 27 p.m.	.....	Dec. 28 p.m. 30 p.m.	(1922) Jan. 8 p.m. 9 a.m.	Jan. 15 p.m.	Shinyo Maru
Docking 9	(1922) Jan. 4 p.m.	.....	.....	(1922) Jan. 8 p.m. 9 a.m.	.....	(1922) Jan. 12 a.m. 13 a.m.	.....	(1922) Jan. 14 p.m. 16 p.m.	(1922) Jan. 27 p.m. 28 a.m.	Feb. 4 p.m.	Persia Maru
9	Jan. 16 p.m.	.....	(1922) Jan. 19 a.m. 19 p.m.	.....	(1922) Jan. 21 a.m. 22 a.m.	Jan. 23 a.m. 24 p.m.	.....	Jan. 25 p.m. 27 p.m.	Feb. 5 p.m. 6 a.m.	Feb. 12 p.m.	Taiyo Maru
8	Jan. 31 p.m.	.....	Feb. 3 a.m. 3 p.m.	Feb. 5 a.m. 6 p.m.	.....	Feb. 9 a.m. 10 p.m.	.....	Feb. 11 p.m. 13 p.m.	Feb. 22 p.m. 23 a.m.	Mar. 1 p.m.	Siberia Maru
Docking 10	Feb. 11 p.m.	.....	Feb. 14 a.m. 14 p.m.	.....	Feb. 16 a.m. 17 a.m.	Feb. 18 a.m. 19 p.m.	.....	Feb. 20 p.m. 22 p.m.	Mar. 3 p.m. 4 a.m.	Mar. 10 p.m.	Tenyo Maru
9	Feb. 24 p.m.	.....	Feb. 27 a.m. 27 p.m.	.....	Mar. 1 a.m. 2 a.m.	Mar. 3 a.m. 4 p.m.	.....	Mar. 5 p.m. 7 p.m.	Mar. 16 p.m. 17 a.m.	Mar. 23 p.m.	Korea Maru
11	Mar. 9 p.m.	.....	Mar. 12 a.m. 12 p.m.	.....	Mar. 14 a.m. 15 a.m.	Mar. 16 a.m. 17 p.m.	.....	Mar. 18 p.m. 20 p.m.	Mar. 29 p.m. 30 a.m.	Apr. 5 p.m.	Shinyo Maru
Survey 12	Mar. 29 p.m.	.....	.....	Apr. 2 p.m. 3 a.m.	.....	Apr. 6 a.m. 7 a.m.	.....	Apr. 8 p.m. 10 p.m.	Apr. 21 p.m. 22 a.m.	Apr. 29 p.m.	Persia Maru

Stay of Steamers.—The stay of steamers at intermediate ports of call is about as follows: Honolulu 12 hours; Yokohama westward 72 hours, eastward 48 hours; Kobe westward 24 to 48 hours, eastward 12 to 30 hours; Nagasaki 12 to 20 hours; Shanghai 12 hours; Manila 36 hours; Dairen 12 to 36 hours. These figures are approximate and subject to change as the requirements of schedule may demand.



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From San Francisco and Portland, Ore., to Japan, China, Philippines and the Far East

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TOYO KISEN KAISHA maintains agents in the principal cities of the world, thus enabling travelers to secure definite information regarding rates and sailings at all times. The full list of these representatives is given below, and they will be glad to give any service in their power to those who request their assistance. As these men are all recognized authorities on travel matters, travelers will find it to their advantage to avail themselves of their service and advice whether their plans are for the transpacific journey or for travel in America or any other country in the world.

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704 Union Central Bldg.
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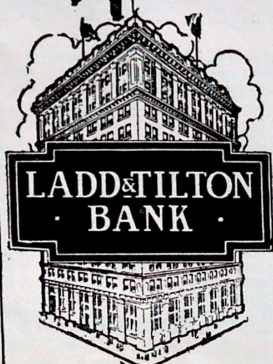
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(Continued on page 66)



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Miller Tourist Co., 5 Columbus Circle.
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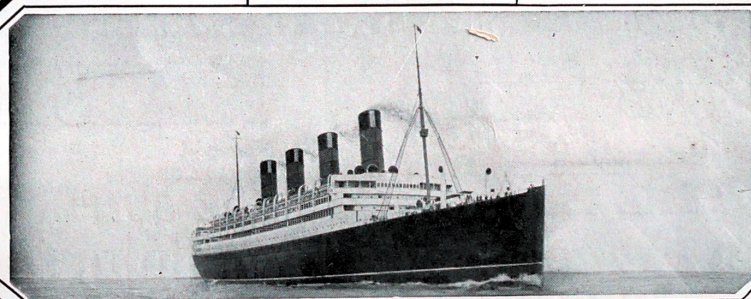
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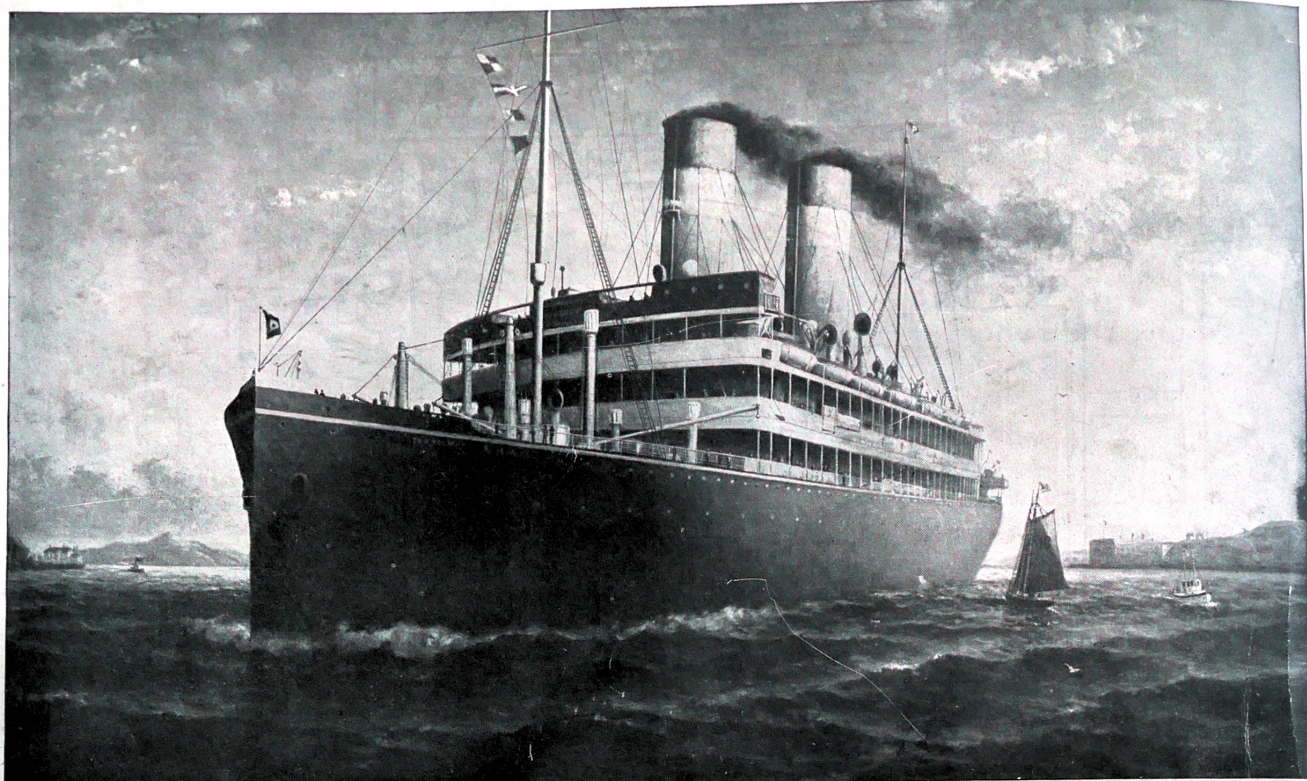
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For detailed sailing schedule, see Pages 62-63

S. S. "Taiyo Maru," December 5th.	S. S. "Tenyo Maru," January 3rd.	S. S. "Shinyo Maru," January 24th.
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